PRÆTERITA,

ORA

SUMMARY

Of ſeveral

SERMONS:

The greater part preached many years paſt, in ſeveral places, and upon ſundry Occaſions.

By JOHN RAMSEY, *Miniſter of* Eaſt-Rudham *in the County of* Norfolk.

In Templo Dei offert unuſquiſque quod poteſt. *Hieronym. in Prologo. Galeato.*

Θεῦ φίλον ἐπὶ τὸ καλὰ δύναμιν. *Gregor. Nazianzen. Oratione 20. in Laudem Baſilii.*

LONDON,

Printed by *Tho. Creake*, for *Will. Rands*, over againſt the Bear Tavern in *Fleetſtreet*, 1659.

EMMANUEL
Collegium Emmanuelis
Cantabrigiæ

TO HIS

Right Worthy & Learned Friend,

Mr. *JAMES DUPORT*,

Bachelor of Divinity, one of the Senior Fellows, and Vice-Maſter of Trinity Colledge in *Cambridge*.

SIR,

IT was forbidden by the Attick Law, *to the Orators of that* Commonwealth, *to make uſe of any long Præludium and Præface, thereby to inſinuate and wind themſelves in a ſly and ſecret ſtealth, into the Ears and Hearts of their Judges; and to repoſe more ſtrength and ſtreſs upon the force of their Rhetorick, then upon the weight and worth of the Cauſe and Argument. And yet that* Lawyer *was of another judgement, who accounted it not a Solœciſme only, but a* (a) Crime, for publick pleaders to jump and leap into their matter, and not to walk towards it in a flow and ſure pace; by a juſt Narrative, and Expoſitory Præface, touching the ſeveral grounds and reaſons of their undertaking. *If then any queſtion be moved and made about thoſe renued and reiterated Addreſſes to your ſelf, rather then to ſome of another Orb, Stars of a far greater magnitude, who by their propitious Aſpect, and benigne Influence, were more like to afford light and life to theſe dead labours; This may be alledged*

(a) *Nefas videri in foro cauſas dicentibus, nulla præfatione factâ, Judici rem exponunt.* Caius

ledged and advertized in the general, That divers of that rank and number (for I ſpeak not of all, nor of the greater part) are none of the firmeſt and faſteſt Friends of our Tribe and Order; whereof many, very many have had late and lamentable experience in theſe tumultuary and calamitous times; and may fitly and feelingly take up that ſad complaint of Gregory Nazianzen, *concerning great Saint* Baſil. (b) Ἡμῖν ὁ πᾶσι μὲν πρᾳότατος ἀνὴρ καὶ φιλίας, τὸ μὲν μέγιστον ὠφέλει. *This hath been the onely benefit and advantage they have made of their Friendſhip, not to truſt friends hereafter. Add hereunto, that Applications and Dedications of this nature, ſhould hold ſome ſutable conformity and correſpondence with the Genius and Diſpoſition of the parties; leſt otherwiſe they ſeem to patronage and priviledge that with their Names, which they diſown and deny in their principles or practice. And it was ſage advice, of that great Maſter of Morality in this caſe and kind;* Not to *diſhonour or diſoblige Friends, by incongruous, or* (c) ſuperfluous preſents. *In all which reſpects I know none ſo fit and proper to intereſt and entitle to theſe enſuing Sermons, as your ſelf. None, in whoſe proved and approved Friendſhip, ſelect and ſolid Judgement, unſwaied and unbiaſſed Integrity, I may more ſecurely and ſafely confide.*

(b) Gregor. Naz, Baſilio Epiſt. 31.

(c) Utique cavebimus, ne munera ſupervacua mittamus: ut fœminæ aut ſine armamentaria, aut Ruſtico libros, aut ſtudiis ac literis dedito, retia. Seneca de Benef. l. 1. c. 11.

The poor Widow in the Goſpel threw in her two Mites into the Treaſury, which make a Farthing. And whereas other rich and wealthy perſons poured out of their abundance, ſhe devoutly dropt out of her pure poverty; ὅλον τὸν βίον αὐτῆς, even all her living, *Mark* 12. 42, 43. *I have herein perſonated this poor Widow, and caſt in a* ſecond Mite into the Churches Treaſury; the common Gazophylacium of the Preſs: *and ſo far preſumed, as to make you* the Receiver of Both. *Be pleaſed to afford them as favourable acceptance, (though every way as unworthy of you, as in themſelves) as they are freely tendered by the Hand of*

Your moſt Aſſured,

and Reſpective Friend,

JOHN RAMSEY.

To The CHRISTIAN READER.

AN ancient and honourable name, imposed by the Apostles, in a renowned and famous City: *And the Disciples were called Christians first in* Antioch, *Acts* 11. 26. And it is the *Christian Reader, which is the onely Saint, at whose shrine this oblation is made*, and to whom these ensuing Sermons are dedicated and devoted. But as for all other discriminating and distinguishing Characters, of any particular profession or perswasion: All denominations and dependencies borrowed from the persons or parts of men which were rife and rank in *the Church of Corinth*. And *every one of them said, I am of* Paul, *and I of* Apollo, *and I of* Cephas, 1 *Cor.* 1. 12. Each of these *(a)* is Ἐπίθετον ὄνομα, as *Epiphanius* justly stiles it: Titles not of Faith but of Faction: Names of *(b)* Sects and Schismes: No other then By-names, and Nick-names, and not once to be *(c)* named among Saints.

(a) *Epiphan. Hær.* 42. & 70.

(b) *Non Petrianos non Paulinos vocare nos oportet, sed Christianos. Nazianz. Orat.* 30. *Christiani esse desierunt qui Christi nomine omisso, humana & externa vocabula induerunt. Lactant. Instit. lib.* 4. *c.* 30.

(c) *Obliviscamur fuisse unquam in rerum natura (quantum ad Sectæ quidem ullius denotationem)* Lutherum, Philippum, Zuinglium, Calvinum, Arminium, &c. *Columba* Noæ, *pag.* 46.

Two things there are that I have to impart and acquaint the Christian Reader. The one by way of Advertisement and advice touching *the Title, Præterita, The Inscription of these Sermons*. The other by way of satisfaction and resolution, for the end of the publishing.

A Title taken up by the Learned *Drusius*, applied to his Annotations on the New Testament, and by him Christened with the name of *(d) Præterita*, touching only upon those things which were baulked and passed over by those that went before: Gleaning in the Field of others, as *Ruth* did in that of *Boaz*, and gathering up *some of those handfuls, which were left by the Reaper*, Ruth. 2. 6. and plucking the grapes after the Vintage. It is the confession of *Drusius*, and that well neer in his own words.

(d) *Nam ideo Præterita inscripsi quia duntaxat ea notavi quæ ab aliis præterita fuerunt. Quod si est, ut revera est, quid aliud mihi relictum est, præter spicas aliquot post luculentam messem, aut* Ἐπιφυλλίδας *racemulosve post insignem vindemiam? Drusius Epist. Lectori, pag.* 4.

And

And yet that is not the reason, why I make use of the name *Prætorita*, as if I might take up with *Archimedes*, εὕρηκα εὕρηκα· but only in reference to the Time; as being so many scattered pieces, preached many years since, antedating those signal alterations, which afterwards happened both in Church and State: and are now published *Terminis terminantibus*, as they were then Pulpited, without making use of *the Sponge or Pencil*: Either taking from, or adding to them, lest that *the putting in a piece of new cloth into an old garment, should take from the garment, and the rent be made worse*, Matth. 9. 16. and the same Fate should abide these Sermons which befell *Theseus Ship*, that was so oft trimmed and dockt, that very few of the first planks were left behind. And it might be said of them, as *Lipsius sometimes spake of his Politiques*, (d) *Omnia nostra & nihil*, there is all new, and nothing old in them.

(d) *Lips. Polit. Præfat.*

But as for the publishing these Sermons (and that is the second thing premised) which were at first cut out onely for private use, with *Antoninus his Title in the front*, Τὰ εἰς ἑμαυτὸν, and dedicated to no other then my self: that which beckned them abroad into the World, and invited them, *In Diallyminis oras*; which might still have lain hid (in (e) St. *Hieroms* judgment,) was some probable presumptions and persuasions, that there was somewhat of Antient truth in them, *Those old Paths, where is the good way, commended by the Prophet Jeremy*, c. 6. v. 16. and being seconded with walking therein, *men may find rest to their souls*.

(e) *Si omnino huic labori supersedissem, optime fecissem, & juxta illud Flacci; In sylvam ne ligna feras: Aut enim eadem diceremus ex superfluo, aut si nova voluerimus dicere, clarissimo ingenio occupata sunt meliora. Hieron. Adv. Pelag. lib. 3.*

All good is of a diffusive and spreading nature, and communicative of it self; and it is so much the better, by how much it is more common. And whereas the good of a single person is (f) Ἀγαπητὸν, lovely and desirable of it self; that of a City or Nation κάλλιον καὶ θειότερον (saith the Philosopher) is of a more beautiful and divine nature. And in a matter of common concernment, where the good of others may be any way interessed and engaged, I would not be thought over-nice and squeamish. Nor treat my *Mother the Church*, as the supercilious and superstititious *Pharisees* dealt most unnaturally with their natural Mother: *It is Corban, that is to say a Gift, by whatsoever thou maiest be profited by me*, Mark 7. 11. A gift formerly consecrated to privacy and obscurity; And so *not to doe ought for my Mother*, ver. 12. in a publick manner.

(f) Ἀγαπητὸν μὲν γὰρ καὶ ἐνὶ μόνῳ κάλλιον δὲ καὶ θειότερον ἔθνει καὶ πόλεσιν. *Arist. Ethic. l. 1. c. 1.*

The great Apostle St. *Peter* was very conscientious in the case, and held himself obliged to premote the Churches welfare both by Word and Writing, 2 *Epist. Pet.* 1. 13, 15. *I think it meet as long as I am in this Tabernacle to stir you up, by putting you in remembrance. Moreover I will endeavour that you may be able after my decease, to have things alwaies in remembrance.* As if he had conceived the *Triple Pasce*, given in charge by his Lord and Master, *John* 21. 15, 16, 17. to import this Threefold duty, *Pasce verbo, Pasce exemplo, Pasce scripto*; *Feed by word, Feed by Example, Feed by Writing.*

For

For though the (g) *lively voice hath a ſecret energy and efficacy; And a great part of the Sermon is wanting when it is only read, and not heard, as it was ſaid of the* (h) *Orations of* Demoſthenes; Yet never-theleſs, *Writing* hath the advantage and peculiar priviledge in the duration and continuance. The *lively voice* is as the refreſhing influences of the rain and dew, which ſoak and ſink deep, and both moiſten and fat the Earth with their forcible heat and vertue; but *Writing* is as a Blight or Snow, which though it be much colder, yet it lies longer upon the ground. The *Word preached* reacheth only to a few, and edifies the Hearers of the preſent Age; but the *Word printed* is more extenſive, and enlarges and dilates it ſelf to poſterity. And in that reſpect, *The Preacher* (ſaith (i) *Gregory*) *ſhould be as the Smiths iron, which not only heateth thoſe that are near, but caſteth ſparkles a far off. No ſparkles of ſtrife and contention, no wild-fire of Sedition, to ſet on fire the Beacons in the Country, or to cauſe a combuſtion in the City; but only to afford light and heat to others. Not commanding Fire to come down from Heaven, to conſume men, as the Diſciples of Chriſt tranſported with a Fiery zeal, called for upon the heads of the Samaritans after* Elias *example*, Luke 9. 54. *but heaping coals of Fire upon mens heads in St.* Paul's *ſenſe*, Rom. 12. 20. *To ſoften and melt them into contrition and converſion.* And of ſuch a kind of Fire that ſpeech of our Saviour may be underſtood, *Luke* 12. 49. *I am come to ſend fire upon the earth, and what will I, if it be already kindled.* That is the fire which theſe Sermons bring along with them, to enlighten knowledge and to enflame zeal; and to borrow Saint *Paul's* Metaphor, 2 *Tim.* 1. 6. Ἀναζωπυρεῖν. To blow up thoſe dying ſparkles, that lay covered and raked up under the *Embers* of ſecurity.

And I ſhall ſend them into the World with the ſame charge wherewith *Joſeph* diſmiſſed his Brethren, into the Land of *Canaan*, Gen. 45. 24. *See that ye fall not out by the way.* And with the Commiſſion of Chriſt to his Diſciples, *Luke* 10. 5. 6. *Into what houſe ſoever ye enter, firſt ſay, peace be to this houſe: And if the Son of peace be there, it ſhall reſt upon it: If not it ſhall turn to you again.* And it is my earneſt deſire theſe Sermons may meet with ſuch peaceable affections and diſpoſitions in their reception and entertainment, as may anſwer the candor and calmneſs of ſpirit, wherewith they were compoſed and written.

I conclude all with that ſavory and ſweet *Prayer* of St. *Auguſtine*, wherewith he concludes that great work of his, touching the Myſtery of the Trinity; (k) *Domine Deus, quæcunque dixi de Tuo, agnoſcant & Tui: Si quæ de meo, & tu ignoſce, & Tui.* O Lord God, whatſoever I have written that is thine, let thoſe who are thine acknowledge it: If any thing of mine own, let thou and Thine be pleaſed to pardon it. So he prays, who remains

Thine in our common Saviour,

JOHN RAMSEY.

Syllabus

(g) *Habet nescio quid latentis energiæ viva vox. Hieron. Epiſt. ad Paul.*

(h) *Magna pars Demoſthenis abeſt, quod legitur potius quam auditur. Valer. Maxi. lib.* 8. *cap.* 10.

(i) *Gregor. in Ezek. Hom.* 3.

(k) *Auguſt. de Trinit. lib.* 15. *cap.* 28.

SYLLABUS CONCIONUM,

OR

A List of the Texts and Titles.

1. THe Growth of Tares, *Matth.*13.30. *Let both grow together until the Harveſt.*
2. *Lapis Lydius*, Or the Trial of Spirits, 1 *Joh.*4.1. *Beloved, believe not every Spirit, but try the Spirits, whether they be of God: Becauſe many falſe Prophets are gone out into the world.*
3. *Agrippa*, Or the Semi-Chriſtian. *Acts* 26. 28. *Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.*
4. The Inner-Temple. 1 *Cor.* 3. 17. *For the Temple of God is Holy, which ye are.*
5. St. *Paul's* Tacticks. 1 *Theſſ.* 5. 14. *Now we beſeech you brethren, Warn them that are unruly, or diſorderly.*
6. The Politick Reformation. *Iſa.* 1. 26. *And I will reſtore thy Judges as at the firſt, and thy Councellors as at the beginning.*
7. The Uſurpation of the Prieſthood, Or the ſcourge of Sacriledge. *Numb.*16. 38. *The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they are hallowed. And they ſhall be a ſign unto the children of Iſrael.*
8. The Chriſtian Mans Task. *Phil.* 2. 12. *Work out your own ſalvation with fear and trembling.*
9. *Unum Neceſſarium*, Or Charity is All in All. 1 *Cor.* 16.14. *Let all your things be done with Charity.*

THE

THE GROWTH OF TARES.

A SERMON

Preached at *Kings Lynne* in the County of *Norfolk*, in the Lecture course.

Non propter malos boni deserendi, sed propter bonos mali tolerandi sunt.
August. Epist. 48.

LONDON,
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THE GROWTH OF TARES.

MATTH. 13. v. 30.

Let both grow together until the harvest.

THese words are a conclusion and close of a *Parable* (*a*) an ænigmatical and involved kind of speech, and that borrowed and taken up from sensible and earthy things; which are more connatural to the soul in the present state, being united and joyned unto the Body; wherein it conceives and receives nothing, but by the means and subservient ministry of the outward Senses. Like unto *shadows in Painting* that are tempered of obscure and dark colours; And yet add no less beauty and brightness to the Picture, then those that are most fresh and orient: Or as *stars in the Firmament*, that are the more condensed part of the Orbe, and yet the most proper seat and subject of the greatest light.

The Introduction.

a παραβολὴ λόγος ἀνιγματῶν, ὅτις καὶ κεκνυμμένος, πρὸς ἀφελείαν φέρων. Suidas.

Ænigma est obscura Parabola, quæ difficile intelligitur August. *in* Psal. 46.

A Double Uſe of Parables.

There is a double ground or reaſon of the uſe of *Parables.*

Firſt in reſpect of the wicked.

1. The one in reſpect of the wicked, to whom they are repreſented as *the Pillar of cloud*, which was *a cloud and darkneſs to the Egyptians. Therefore ſpeak I to them in Parables: Becauſe they ſeeing, ſee not; and hearing, they hear not: neither do they underſtand*, Matth. 13. 13. Chriſt hereby excludes and ſhuts them out as with bars and bolts, leſt otherwiſe they ſhould commit *a ſpiritual kind of Burglary* by breaking into the knowledge of divine Myſteries. And ſo holds them forth unto the world, as the Philoſopher ſet forth his Books of Acroamaticks; which were (*b*) Publiſhed in ſuch a manner, that they were ſuppreſſed, and concealed.

b ἐκδεδομένων καὶ μὴ ἐκδεδομένων. *Ariſtot.*

Secondly in reſpect of the godly.

2. Another Uſe of Parables is in reſpect of the faithful, to whom they appear as *a Pillar of Fire, which gave light by night to the Iſraelites.* The Explication whereof openeth the window to let in the light, breaketh the ſhell that we may eat the kernel, removeth the Cover of the Well, that we may come by Water; and putteth aſide the Curtain, that we may look into the holy Place.

Chriſt the eternal word of God, and eſſential wiſedom of the Father, was very frequent and familiarly converſant in a Parabolical inſtruction. Therein verifying and fulfilling that of the Prophet, *Matth.* 13. 35. *I will open my mouth in parables.* Nor ſhall we need to renew or take up St. *Auſtines* wiſh touching the Parable in the Text, (*c*) Would to God that he who opened his mouth in Parables, would be pleaſed to open the Parables themſelves. This is already done by Chriſt; who firſt layes down the Protaſis, and then gives in the Apodoſis; Propounding the parable from the 24. *ver.* to the 31. And afterwards expounding it from the 38. to the 43. *verſe.*

c Utinam qui oſſuum aperuit in Parabolis ipſis etiam Parabolas aperiret. Auguſt.

The Words contain in them Chriſt's command and counſel to the ſervants of the houſholder, who being aſtoniſhed and amazed at the ſight of the Tares, *Sir didſt thou not ſow good ſeed in the Field? From whence then hath it Tares?* And being inflamed with a zealous and ardent deſire of purging and cleanſing the field of the Lord. *Wilt thou then*

Ver. 27.

that

that we go, and gather them? v. 28. Christ hints them a caveat and a countermand, *Nay,* (d) *lest while ye gather up the Tares, ye root up also the Wheat with them,* v. 29. And here in the Text commends unto them this general Rule of Advise, thereby to inform and instruct, to curb and check them in their precipitate and headlong courses, *Let both grow together untill the harvest.*

d *Quia separatio sine exterminio fieri non potest, ne dum evellitur quod opus non est conculcetur quod opus est.* Optat. *lib.* 7. ζιζάνιον, σπαζόμενον. Varinus. ζιζάνιον, σπειρόμενον. Suidas *in* ζιζάνια.

There is not any word in the Text that stands in need of opening or clearing, but only that of ζιζάνια *or Tares* The Etymologie whereof some would fetch from the love of the corn: Others draw it from the hurt of the corn, ἢ ἐν τῷ σίτῳ ἄτοπα, as *Suidas* hath it, The corruption of the good seed. And so many are the conjectures and guesses at the reason of the word, that we may well propound the self same question, touching the derivation, which was moved by the servants concerning the cause of their growth *unde hæc zizania. From whence are these Tares?*

And whereas our English Translation, expresseth the original *Zizania* by the name of Tares and Fitches; which are a formal seed and distinct grain of it self, that are presently descried and pulled up, and may fitly signifie the condition of *professed Schismaticks and open Hereticks.* The word should rather be rendred *Evill seed,* that which we called *blasted corn,* or *Deaf Ears*; whereunto *carnal-Gospellers and outside Hypocrites* are assimilated and resembled; which cannot be discern'd or distinguish'd, much less severed or separated from the good Corn; But according to our Saviours counsel to the Servants in the Text: *Both must grow together untill the Harvest.*

The Parts of the Text are Two. The Division of the Text.

1. *The Subjects* in the Word Ἀμφότερα, *Both,* That is, Wheat and Tares.

2. *The Adjunct,* And that is Three-fold.

1. The first *Motus,* in the verb αὐξάνεσθαι, *They both grow.*

2. The second *Locus,* in the Prepositon σὺν, *They both grow together.*

3. The third *Tempus,* The Time of their growth

μέχρι

μέχρι τῦ θερισμῦ, untill the Harveſt.

Six Propoſitions conſiderable in the Text.

But I ſhall caſt the words into another mould and model, and anal. ſe and reſolve the whole bulk and Body of the Text, into ſix general Propoſitions.

1. *The different nature of the godly and wicked, reſembled by Wheat and Tares.*
2. *The impurity and imperfection of the viſible Church, conſiſting of good and bad, as the ſame field contains wheat and Tares.*
3. *The confuſed mixture and cohabitation of good and bad in the viſible Church, They are both together.*
4. *The Temporal proſper ty and felicity of good and bad, They both grow alike.*
5. *The Time and Term of the flouriſhing eſtate of the wicked. It is but until the Harveſt. And this until, is both a Note of Determination, and Termination: Till then; It doth not end before: Till then, it doth not continue after.*
6. *The true and proper reaſon of the being, growth, and continuance of the Wicked; And that is Chriſt's ſufferance and toleration. ἄφετε, Suffer both to grow together until the harveſt.*

I ſhall take them up as they lay in order. And firſt, of the firſt.

The firſt Propoſition.

1. *The different nature of good and bad reſembled by Wheat and Tares.*

The purblind world judgeth all things amiſſe and obſerves no inequality or diſparity among the ſons of men. *Homo homini quid præſtat? ſtulto intelligens quid intereſt* ſay they, with him in the *comedie?* What difference in point of excellency, betwixt one man and another? But if we conſult with the Oracle of God, that reſolves us to the contrary. *The righteous is more Excellent then his neighbour, Prov.* 12. 26.

And if there be any creature of greater tranſcendency then the reſt, it ſeems to illuſtrate their dignity by way of ſimilitude and compariſon. As being the Lillie among Flowers. The Dove among Fowls. Gold among Mettals. And wheat among grain, both for the worth and weight of it

A fit

A fit Emblem of the Faithful, who are the chief and choice of men, even as Wheat beareth the greateſt price and value among grain.

And the worth of the faithful appears in their weight, in in regard of their ſtedfaſtneſs and ſtability, their conſtancy and continuance, which are no way moved, much leſs removed with the guſts and blaſts of temptation. Even as Wheat which is a ponderous and a heavy ſubſtance, is not carried away with the force and violence of the wind: (*d*) *Nemo putet bonos, de Eccleſia poſſe diſcedere. Triticum non rapit ventus*, ſaith St. *Cyprian*. But as for the ungodly, they are as Tares, or blaſted Ears; Tares for their emptineſs, whoſe heart is utterly deſtitute of grace and goodneſs; even as blaſted Eares have no inward pith nor ſubſtance, no food nor *foiſon* in them: and Tares be for their lightneſs (*e*) *Paleæ levis fidei*, as *Tertullian* ſtileth them, and ſo ſubject to fly away, being hurried to and fro with every puff of wind. The *Southern wind of favour and preferment*, which blowes upon them with a gentle and pleaſing blaſt, and though in it ſelf it be but *an evil wind*, yet in their opinion *it blows them to good*. The *bluſtering and boiſterous North winds, of trial and perſecution:* Each of theſe winds, whether it blows from the North or South, doth eaſily carry away theſe light and empty Tares out of the Church. And thoſe our Saviour he ſets forth under the ſimilitude of Tares, or blaſted Eares in the Parable of the Text. And that in oppoſition to the Wheat, thereby importing their unprofitable and worthleſs nature. Such is the difference betwixt good and bad, as betwixt Wheat and Tares.

(*d*) *Cyprian de unit. Eccleſ. Sect.* 8.

(*e*) *Avolent quantum volent Paleæ levis fidei, quocunque afflatu tentationum, eo purior maſſa frumenti, in horrea domini reponetur. Tertul. de Præſcr. adver. Hæret. Inanes Paleæ. Cypr. ibid.*

2. *The impurity and imperfection of the viſible Church, conſiſting of good and bad, even as the ſame field contains both Wheat and Tares.* The ſecond Propoſition.

The name of the *Church* is no *univocal word*, wherein there is an agreement both of Name and Nature; but an *equivocal voice*, where things of a moſt different nature communicate in the ſame name. I ſpeak not this of the *Jeſuites*, who in reſpect of their execrable doctrine of *their mental reſervations and equivocations* are fitly ſtiled *equi-*

vocal

vocal Chriſtians: But of the external members of the viſible Church, the greater part whereof are only commended by the titular profeſſion of Chriſtianity, as an empty ſign and ſhadow, and yet want the thing ſignified, and are utterly deſtitute of the ſubſtance. And as the name of the Church is no univocal, but æquivocal voice, ſo the Church it ſelf is no *Homogeneal*, but an *Heterogeneal body*: not like unto the *ſimilar parts of men, Blood, Spirits*, or the like, each portion whereof is ſuitable, and agreeable to the whole: But reſembling the *organical parts*, as a *Leg* or *Arm*, which conſiſts of *Skin, Fleſh, Bones and Marrow*, And theſe far different from each other. There are three ſeveral places in the world, *Heaven, Hell*, and *Earth*. In *Heaven above* there are none but perfectly good, the bleſſed ſociety of Saints and Angels. In *Hell beneath*, none but irrecoverably wicked, the curſed crue of damned ſpirits. But *the viſible Church upon Earth* is a middle place and ſtate betwixt both; a confuſed mixture and medley both of good and bad; like unto *Noahs Ark*, wherein were cooped up both clean and unclean beaſts: A *wide drag-net* that cloſes not only profitable fiſh, but worthleſs weeds and beggery. A *common Inne* πανδοκειον, a receptacle for all commers. A *great Houſe which affords veſſels of gold and ſilver, and ſome other of wood and earth*, 2 Tim. 2. 20. A *Barn or threſhing Floor* where corn and chaff lie covered in the ſame heap, *Mat.* 3. 12. And here in the Text, A *vaſt and open Field, that brings forth Wheat and Tares*. And as it was ſaid of *Hanibals* Army, *Colluvies omnium gentium*: So is the viſible Church a promiſcuous Company, and Congregation; a rabble and a rapſody of all ſorts; corrupt Hereticks, who deprave the verity of the faith; ſupercilious and factious Schiſmaticks, that deprive and deſtroy the unity of the Church; diſguiſed and masked Hypocrits: *meer Scepticks in their opinion*; *Hybrides in their profeſſion*; *Amphibia in their converſation*, like unto thoſe *flying fiſhes in America*, that live ſometimes in the water, and ſometimes in the air, and are ill accepted in both places; the ravenous fiſhes being ready to devour them below, and the Sea fowls continually beating them above.

And

And last of all, men openly profane and vicious, (f) *Ignatius* reduces the several sorts of men in the visible Church to two Heads; and observes the same difference among men, that is to be found in coyn, νόμισμα ἐστὶ παράχαραγμα; whereof some is true and sound, such as can endure the Touch; the other is false and counterfeit: *Holy men are God's coyn that bear his image and superscription; But as for prophane and wicked men they are adulterate deceitful and corrupt coyn, that are minted and stamped by the Divel.* It is St. *Chrysostomes* observation upon the 23. of Saint *Matthew* that there is somewhat bred and born in every creature that wasts and consumes the substance. The soundest Timber engenders worms; the finest Garments give life to Moths: The most wholesome Herbs bring forth small flies, that fret them in pieces. Neither fares it otherwise with the Church of God upon Earth, that conceives and carries in her womb full sore against her will Pharisaical and formal Hypocrits, licentious and lewd livers, and at last brings them forth viper like to the destruction of the mother. This cannot seem strange to any that attentively considers the frame & fashion of the (g) world. *There is a refuse generation, an Heterogeneal company, an unequal and unsound mixture even in the Church, and cannot be avoided* (h) οὐδὲ γὰρ ἡ ἐκκλησία καθαρά ἐστιν saith *Greg. Nazianzen. The Church is God's vineyard and pleasant plant, yet it hath some briars and brambles that grow upon it. A cursed Cam* in *Noah's posterity. A* scoffing *Ismael* in *Abraham's* family. And *Judas the Traytour, a Divel,* as our Saviour stiles him. *A Divel incarnate* as it was said of *John* the 22. and that *not in Hell* which is his proper place; but *in Heaven upon Earth* the Church of God the School of Christ's disciples. For though the Church be ἐκκλησία a company of men call'd out of the world, yet is this calling different in the nature, and diversified in the effects.

(f) ἐγὼ γὰρ οἶδα καὶ ἐπιγινώσκω τὰ ἀνθρώπινα εἴδη· ἐπίστευσάν μοι καὶ φανερὸς γέγονα. *Ignat. Epist. ad Magnes.* ὁ γὰρ θεὸς ἡμῶν, νόμισμα ἐστὶν ὑπὸ τοῦ πατρὸς χαραχθὲν, ὁ δὲ ἀσεβὴς, ψευδὲς νόμισμα, κίβδηλον τὸν τύπον παραχάραγμα, ὃν ὑπὸ τοῦ πατρὸς καὶ ὑπὸ διαβόλου ἐστὶ γεγονέν *Ignat ibid.*

(g) *In omni conditione optima mixta sunt pessima. Hieron. ad Rust.*

(h) *Nazianz. Orat 21. in Laud. Athanas.*

There are some that are called *both outwardly and inwardly* by the Ministery of the word, and by the attractive power and energie of the Spirit *which draws men that they may run after it* as the *Spouse* prayeth, *Cant.* 1. 3. And

there are others *that are call'd outwardly only* by the sound of the Gospel; which though it is the power of God unto salvation, yet it doth borrow his force and efficacy from the concomitance and assistence of the Spirit.

The former of these are not onely invited to the participation of God's saving grace, but convicted and perswaded in their judgements, and inclined to obedience. Whom when God prevents with his gracious call, *Seek ye my face*, they forthwith *Ecco back* again his voice, *thy face Lord will I seek*, Psal. 27. 8. The latter are indeed invited on God's part to come unto the Heavenly Marriage; yet do they not answer it in an obediential manner, but pretend and plead excuses with them in the Gospel, and will not come at his call. If this is be the call of God that affords both name and nature to the Church, which being a divine action, works differently according to the different disposition of the receivers: no marvel there is such a diversity and contrariety among the members.

There is not a Pomegranate, wherein there are not some rotten grains; Nor a Church here on Earth which is not in some part putrified and corrupted. *Nullum corpus sine suis excrementis.* *It is the censure of Gretser the Jesuite, of his order, Never was there a Body without his Excrements.* Gretser. de stud. Jesuit. abstract. cap. 5. Nor is it more true of the Natural, then of the Body of Christianity. And in vain did the Donatists of old, with the Anabaptists and Brownists of later Times project this Platform to themselves: An airy a speculative, a Notional, and not a National Church; which as it was devised by the strength of fancy and meer imagination, so it never had any other being and existence, but in their own Brains.

A Platonical kind of Church, like unto Plato's Commonwealth, wherein Plato alone was said to live: A Church like unto Xenophon's Cyrus; described not as he was, but as he should be. A Church that is pure and sound in all the parts, where there are no notorious offenders, no dissolute or disordered persons within the pale. What is this but to dream of impossibilities? to expect a perfection in the

place

place of imperfection? To hope for Heaven here upon Earth? To look for a field without tares? and to take away the *wheat*, the very subject of the Text? (i) *It is the priviledge of Heaven as of God's Granary to receive wheat onely without chaff: In the Field they grow together: In the Floor they are threshed together, and the separation is not made till they come to the Granary*; which leads me to the third and next point in order.

The confused mixture and cohabitation of good and bad in the visible Church; They are both together.

The Church and people of God as it is a society that is call'd out of the world in respect of the Spiritual state and condition: so is it resident and abiding in the world in regard of the natural place. And Christ prayed not for the translation but the preservation of his disciples. *I pray not that thou shouldst take them out of the world, but that thou keep them from evil, John* 17. 15. The world is in the Church; and the Church is in the world; which is both a *fragrant Rose* with sharp prickles for the inward corruption of its own nature: And *a beautiful Lilie among the Thorns*, for the outward and circumstant wickedness of the place. *Like a lilie among thorns, so is my love among the daughters*, Cant. 2. 2. *Non dixit in medio alienarum, sed in medio Filiarum*, saith Saint *Augustine*. Christ's love dwels not in the midst of strangers, but amongst the daughters. And the force and reason of the resemblance consists in these three particulars. First, *the Church of Christ which is his love* is a *Lilie for the excellency* both of sweetness and comelinesse, in the colour and figure of it.

2. *The Daughters are children of the same Mother the Church, though they have not the same God for their Father; They are as Thorns.*

1. For *their malignity* whose property is to prick and draw blood.

2. Thorns for *their levitie and barrenness* bearing no fruit of worth and hindering fruit in others.

3. And Thorns too *for their end* to be cast into the fire.

3. And as the Lilly grows among thorns, so is Christ's

(i) *Numquid in agro dici potest, quid paleis ad triticum quando eadem radice portantur? numquid in area, ubi pariter triturantur? sed utique in Horreo, quid paleis ad Triticum? August. cont. Epist. Parmen. Lib.* 13. *cap.* 3. The Third Proposition.

(k) *Augst. in Psal.* 99.

love, his Church seated amidst these daughters, counterfeit and false professors. That speech of God, call it a promise or a threatning (as you please) as it was meerly temporal in respect of the Israelites, so it is eternal and immutable as it concerns the universal Church the Israel of God. *Wherefore I said also, I will not cast them out before you, but they shall be as Thorns in your sides, Judg.* 2. 3. God permits and suffers his Lillie the Church to be invironed and Hem'd in with Thorns.

First for the exercise of their faith and patience, the quickning of their obedience, provoking and pricking them on to good works; even as the Jews wore Thorns in their phylacteries and fringes of their garments to admonish them of the custody and keeping of the Law.

And Secondly for the reformation and conversion of the wicked, that the *Canaanite* may become an *Israelite*, Thorns turned into lillies, and Tares made good corn.

A Double Corollarie or conclusion.

We may then observe from hence a double Corollarie or conclusion.

The First Corollarie.

First, the condition of God's people in this present world.

Secondly, the grievous misery and calamity of this their condition.

First, we may take notice of the condition of the people of God in this present world. To be promiscuously blended with wicked men & unequally yoaked with Infidels; Much like unto the state of the *Church of France* because of the diversity of religion; the dispersion of Papists and Hugonites throughout the whole Kingdom is fitly compared to a *Panthers or Leopards skin which is full of all kind of spots*. Such a speckled Beast is the visible Church upon Earth. For though there be *no communion betwixt light and darkness in themselves*; yet is the light of saving truth, and the darkness of errour, and superstition, confounded in the firmament of the Church, as light and darkness are mixed in the Air.

Though *no fellowship be betwixt righteousness and unrighteousness in their nature*, yet is there a society in place, we may

may and muſt ſeparate from *the fornicators of the world, covetous, extortioners and Idolaters*, both in affection & action: yet can we not ſeparate and quit our ſelves of the place, unleſs we ſhould follow *Saint Pauls* direction *and go out of the world*, 1 Cor. 5 10. Let then the giddy Separatiſts who firſt run out of their wits, and then out of the Church; let theſe I ſay travel into the remoteſt parts of the world and beyond the courſe of the Sun; *ultra Garamantas & Indos*: to find out ſuch a Church as is *without ſpot or wrinkle: wrinkle in doctrine: ſpot in manners*, which Chriſt indeed purchaſed with his death, (e) *non quod jam ſit talis, ſed quod præparetur ut ſit talis*: As *Auſtin* gloſſes upon the place, *Epheſ.* 5. 27. yet unleſs they can fly from themſelves, as well as they abandon the company of others, they ſhall never be free of ſinners. And they muſt have a ſpecial heed leſt while they mutter any thing ſecretly with themſelves, they talk not with a wicked perſon. And if there be any like unto Saint *Paul's Marriners* who in a tempeſtuous ſtorm go about to fly out of the ſhip of the Church, and let down a Boat into the Sea under a colourable pretence of caſting Anchor, whereby the Ship ſhould be more ſtedfaſt, and ſo fayl into forrein parts. I will only adviſe them in Saint *Paul's* words to the centurion and the ſouldiers; *Except theſe abide in the Ship ye cannot be ſafe, Acts* 27.30,31. Yet let no man think I limit ſalvation to any Topical or particular Church, or have any oblique glance or gird at any of our Brethren, who out of a religious intention of enlargement and propagation of the Goſpel, and converſion of poor pagan Infidels, have changed their Church and Climate: I rather accompany them with my moſt affectionate and hearty prayers; yea, with *David's* wiſhes for Jeruſalem, *Pſal.* 122.7, 8, 9. *Peace be within thy walls and proſperity within thy palaces. For my Brethren and companions ſake I will now ſay peace be within thee, becauſe of the Houſe of the Lord our God, I will procure thy wealth.* My ſpeech onely aims and drives at new fangled Separatiſts, who out of a diſlike if not a deteſtation of the preſent Church, as if the caſe thereof was not onely

(e) *Auguſt. lib. 1. Retract. ca. 19. & lib. 2. cap. 18.*

onely deplorate but desperate: *casting away the whole apple with the Hermits friend, for some few specks of rottennesse.* Or out of an ungrounded hope of deviling or finding ready moulded to their hand such a Church as is free from errours and enormities: schismatically divide and cut themselves off from the unity of that Body whereof they were late members.

These are the men to whom I recommend more Christian charity and Spiritual wisedom: And turn them over to the preposition *in* in the words of the Text for information and conviction both at once. *Suffer them both to grow together.*

The Second Corollary.

Secondly, we may from hence collect the matchless miseries of God's people in this present world, *whose souls are among it Lyons* as the Psalmist sometimes complained, *Psal.* 57. 4. Like unto *Daniel* in the Lyons Den; who are necessitated to converse and to have at least a civil commerce and intercourse with the Sons of *Belial*: And have just cause to bewail and bemoan their case in the words of *David*, Psal. 120. 5. *Woe is me that I remain in Meshech, and dwel in the Tents of Kedar*: And there is a double woe that attends and waits upon God's Servants here beneath.

A double woe of God's people in this world.

First, *The inward corruption of their own nature*, being as a Rose that grows up with sharp prickles. That there were Roses without prickles in Paradise was the conceit of great St. *Basil*: Sure I am, there is no Rose of grace without the prickles of corruption.

Secondly, *The outward and concomitant wickedness of others, in that they are as a* Lilly among Thorns.

The Prophet *Isaiah* displays them both; and so may every child of God lament them after his Example; *Woe is me for I am undone, because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips*, Isa. 6. 5. They are not only pollured in their own persons but are circled and incompassed with pollution on every side: And who is there that can refrain from breaking forth into that pathetical and melting speech in this respect: *Woe*

is

it we for I am undone. Needs muſt it be as a deep taint and a fretting corroſive to the hearts and ſpirits of God's people that there ſhould be ſo many outſide Hypocrites in the Church, no better then *Stage-players in religion,* and like unto that ſilly *Stage-player* who pronounced [illegible] with his tongue and pointed unto the Earth with his finger: And ſo did [illegible], commit a kind of *Soleciſme* and abſurdity with his hand. And as it was ſaid of one that painted his Hair with a falſe colour that he wore *a lye in his head* and was guilty of *Sophiſtery in his locks*: So are there too too many of ſuch *deceitful Sophiſters* even in the profeſſion of godlineſs it ſelf, who by their painting and falſe colours, carry a lye not in their head but in their heart, being inwardly nothing leſs then what they outwardly appear: Thereby ſtarting and ſtaggering the judgments of thoſe that are wavering and unſtable, who are ready hereupon to paſſe a peremptory and downright cenſure. (*m*) *Aut hoc non eſt Evangelium, aut iſti non ſunt Evangelici;* Either this is not the Goſpel, or theſe are not true Goſpellers. And opening the mouths of other, to ſpeak evil of the way of the Lord; to jeſt and gape and thruſt out their Tongues againſt profeſſion and purity it ſelf. And becauſe all is not gold that gliſters, they from hence take occaſion to reject and condemn the moſt orient and ſhining colour of the pureſt gold; Needs muſt it be as a racking pain and torture, yea as the torments of Hell to God's faithful Servants. The word ſignifies no leſs, and ſo it proved unto juſt *Lot,* [illegible], 2 Pet. 2 8, *He racked* and *tortured* and *tormented his righteous ſoul in Sodome, as if he had been in Hell it ſelf, in ſeeing and hearing their unlawful deeds.* And where ſhall we find a *Lot* either without his *Sodome* or without racking the joynts of his ſoul with inward grief and ſorrow: To hear the blaſphemy of the common multitude in every ſtreet which makes their ears to tingle, who by their curſed oaths in each Fair and Market *crucifie the Lord of life the ſecond time,* open his wounds, cauſe his blood to ſtream forth a freſh; yea, rend and tear aſunder his ſacred Body? Like unto a *company of Blood-hounds.*

(*m*) *Linacre* on the 5. 6. 7. *cap.* of *Matth.*

hounds or Helhounds rather having ſeized upon a poor Hare, which they ſoon diſpatch, and pull one joynt from another. That the laſcivious and luſtful livers ſhould defile the Temples of the Holy Spirit, and make the *members of Chriſt the members of an Harlot.* That the voluptuous and ſenſual Glutton, the ſwiniſh Drunkard, ſhould ordinarily abuſe the good creatures of God to riot and exceſſe, making their bodies no other then (*n*) *Colanders and ſtrainers* for meats and drinks, meer graves to bury both the creatures and themſelves alive, and even *dig their Graves with their Teeth.* And who is there among the people of God that doth ſeriouſly conſider and lay to heart their calamity that they are even conſtrained not onely to breath in the ſame open air, but to abide in the ſame Church with ſuch men or beaſts rather, and renews not this ſad and mournful complaint of *David, Woe is me that I remain in Meſhech and have my habitation in the Tents of Kedar?* How ſhould this inflame the hearts of the faithful with an unceſſant and unſatisfied deſire of removing out of this world; of exchanging the company of wicked and ungodly for the Spirits of juſt and perfect men, the Society of Saints and Angels! How ſhould this provoke and excite them to a vehement and earneſt longing of being Members in the Church Triumphant, and of ſharing in the accompliſhment of that promiſe, *Cant* 4. 8. *Come with me from Lebanon (my ſpouſe) even with me from Lebanon, and look from the Top of Amana, from the Top of Shenir and Hermon, from the Dens of the Lyons, and from the mountains of the Leopards.* A threefold promiſe that Chriſt paſſes unto his Church.

(*n*) *In Cribra ciborum & potuum.* Senec.

1. *Of Delivery.*
2. *Of Victory.*
3. *Of Safety.*

1. A promiſe of *delivery out of the world: Lebanon* which is a part of it being put for the whole.

2. A promiſe *of victory* whereby the Church ſhall be exalted upon the Tops of the higheſt Hills and ſhall triumphantly look upon her vanquiſht enemies, that ſhall be trodden under feet.

3. A

3. A promiſe *of ſafety from Lyons and Leopards* cruel and blood-thirſty men, and from diſſembling and coloured Hypocrites that have as many contrary forms and guiſes as a Leopards skin hath ſpots. Saint *Auſtin* reports of his mother *Monica*, that having diſcourſed and reaſoned together of the joys of Heaven, ſhe being raviſhed with the conſideration of them, ſent forth this ejaculation as a *Harbinger to Heaven* before her, (o) *Fili quantum ad me attinet, nullâ jam re delector in hac vitâ. Quid hic faciam adhuc? & cur hic ſim neſcio?* I am delighted with nothing of this life. And what do I? and why am I here? And Saint *Hierom* relates of the *Monks* in *Egypt*, that when they heard any mention of the Kingdom of Chriſt and of the glory of the life to come, they all ſtole a ſecret ſigh, and lifting up their eyes to Heaven, repeated the words of the Pſalmiſt, *Pſal.* 55. 6. *Quis dabit mihi pennas ſicut columbæ? O that I had the wings of a Dove, then would I flee away, and be at reſt.* And why ſhould not the meditation of this worlds miſery, in regard of the aſſociation of the godly with the wicked, beget in us the ſame deſire, that the apprehenſion of the glory of Heaven wrought in them? why ſhould it not move us to flie to Heaven? not *with the wings of a Dove*, but with our ardent wiſhes and devout affections, which are the wings of the Soul: Why ſhould we not long after the end of the world, when *Chriſt will gather out of his Kingdome all things that offend, and them that doe iniquity.*. When he will *pluck up theſe Tares by the roots* which till then muſt of neceſſity *grow together*. And this is the fourth point that falls in courſe.

o *Auguſt. Conf. lib. 9. cap. 10.*

Hieron. Epiſt.

4. *The Temporal proſperity and felicity of good and bad; They both grow alike.* The things of this life are neither morally good nor evil, but of an indifferent and middle nature, and indifferently diſpenſed to all ſorts of men: *Ut neq; mala turpiter*

The Fourth Propoſition.

vitentur, That neither the croſſes thereof ſhould be abhorred as ſins, wherein the beſt of God's Servants have their greateſt ſhare and portion: *Nec bona vitanda appetuntur.* Nor the comforts thereof too too eagerly deſired and coveted; whereof the moſt profane & wicked are proprietaries and poſſeſſors. Sometimes God pours forth with a liberal hand, and heaps thoſe external bleſſings in an abundant meaſure upon the heads of the righteous, as he did upon (p) *Conſtantine the great*; *ſo that it is the height of boldneſs and preſumption for any man to pray for the like.* It is the expreſſion of St. *Austin.* And yet for the moſt part, the *men of the world who have their portion in this life* (as the *Pſalmiſt* deſcribes them) ſurpaſs and outſtrip the godly in this reſpect. The Vines ſtand bowt-upright with an high and a lofty Top; when as the good corn hangs down the head, and is bowed to the ground. *I have ſeen the wicked ſtrong and ſpreading himſelf like a green Bay Tree.* It is *David's* obſervation, *Pſal.* 37. 35. *Tanquam arbor indigena virens*, as *Junius* renders it out of the original. As a Tree that grows out of the ſoyl of the earth of its own accord, whereof the earth is the *natural mother*, and ſo more indulgent in affording it plenty of juyce and moiſture, Then unto thoſe whereof ſhe is an *hard or unkind ſtepmother*, and planted by the hand of another. This reſemblance we find in nature, and we need not ſeek far for the like in the courſe of the world; even as in the ſtructure of a houſe, the chimney is deſigned to the meaneſt office, the conveiance of the ſmoak; And yet it is the higheſt part of the building and overtops the whole frame. And as a Feather is a light ſubſtance and of little or no worth, ſave onely in eſtimation, and yet placed above the head: Juſt ſo the moſt wicked and unworthy amongſt men are exalted and advanced to the higheſt pitch of earthly dignity; (q) *ut in pluribus neſcias utrum ſit*

p *Conſtantinum Imperatorem tantis terrenis implevit muneribus, quanta optare nullus auderet.* *Auguſt. de Civ. Dei, lib. 5. c. 25.*

q *Minut. Fœlix Octavius, pa. 15.*

sit eorum detestanda pravitas, an optanda fœlicitas said *Minutius Fœlix. That it is hard to say for the greater part whether a man should rather detest their impiety or envie their felicity.* There is *a double Abyssus* or unfadomable depth in religion:

1. *The depths of predestination,* or God's eternal decrees and counsels.

2. And *the depths of his temporal providence* in the administration of the world, whereof this is one, the growth of these Tares, the outward prosperity of the wicked; And may justly moue us to take the Apostles exclamation Βαθος *O the depth.* And if we will give credit to St. *Austin,* (r) *there is no sea so deep as to dive into the serious consideration of the flourishing state of sinners, and the calamitous condition of the Saints. And in this sea every unbeliever makes Shipwrack.* This was it that caused many to turn downright *Atheists* and to *say in their hearts there is no God;* Others to prove gross Idolaters, and to imagine a plurality and a multiplicity of Gods; *A good and a bad.* And that the *Book of Exodus* was no part of Canonical Writ, nor inspired by a good God; for that it makes report of the misery of the Israelites in the wilderness. (s) *It is not the part & property of a good God, to bring his people out of Egypt, and to afflict, and correct them, after their deliverance.* Yea, this was it, that well neer tript up the heels of *David,* though a strong & a stout Saint: And so far *nonplu'st* and posed holy *Jeremy,* that he was very earnest to enter the lists of disputation with God himself *Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgress?* Jer. 12. 1. Here the *Israelites* make the Bricks, and the *Egyptians* dwell in the Houses. *David* is in want, and *Nabal* abounds. *Sion is Babylons Captive:* what hath God nothing in store for *Joseph* but the stocks? for *Isaiah* but a saw? will not *Eliah adorn the Chariot better then the Juniper Tree?* will not *John Baptist's Head become a Crown as well as a platter?* But must his head be needs tript off with *Herodias* heels? what may we infer from hence, but the positive conclusion of the Psalmist, *Psal.* 58. 11.

r *Revera nullum mare tam profundum est quam est cogitatio rei, ut mali floreant & boni laborent. Nihil tam altum, ubi naufragat omnis infidelis, Aug. in Psal.* 91.

s ἐὰν ἔσαν ἀγαθοῦ θεοῦ ἐκλαβεῖν αὐτοὺς ἐξ Αἰγύπτου καὶ ὕστερον κακὰ πολλὰ αὐτοῖς ποιῆσαι. *Leontius, de Sanctis.*

58. 11. *Verily, there is a reward for the righteous* in the life to come, *when God will render them good measure, preſſed down, ſhaken together and running over into their boſome,* Luke 6. 38. μέτρον καλὸν, *good meaſure for the nature of the reward* πεπιεσμένον *preſſed down for the matter like unto corn in a Buſhel,* σεσαλευμένον *ſhaken together for the manner of it,* even as corn which couches ſo much the cloſer for the ſhaking, whereof Husbandmen are very careful in the delivery of their corn; ὑπερεκχυνόμενον *running over for the meaſure,* as a veſſel that is brim full runs over; εἰς τὸν κόλπον *into their boſome,* that ſo they ſhall be experimentally ſenſible in their own hearts of God's bounty in their retribution. What other inference can any man draw out of the former premiſes, But that there is *ſuch a reward for the righteous*: And that the preſent proſperity and felicity of the wicked *as it is temporal for the nature, ſo it is but temporary for duration.* Though the Tares grow, yea overgrow the good corn, yet it is but until the Harveſt. And that is the fifth point that naturally and neceſſarily follows, and treads upon the heels of the former.

The Fifth Propoſition.

5. *The time and term of the flouriſhing eſtate of the wicked: untill the harveſt*; which is both a note of determination and termination, *Till then*; it doth not end before: *Till then* it doth not continue after. What this Harveſt is, our bleſſed Saviour the beſt Expoſitor of his own Text, reſolves us in the Sequel of the Chapter. *The Harveſt is the end of the world, verſe* 39. which is here compared to a Harveſt, and that in Three reſpects.

1. *Propter Segetis defectionem.*
2. *Propter Segetis collectionem.*
3. *Propter Segetis Trituram.*
1. *For the cutting down of the corn.*
2. *For the gathering in of the corn.*
3. *For the threſhing out of the corn.*

A double ſtate of the godly and wicked.

And this threefold reſemblance betwixt the Harveſt and the end of the world ſets forth unto us a double and different eſtate of the godly and the wicked.

1. *The one of utter ruine and deſtruction of the wicked.*

under

under the ſimilitude of the cutting down and threſhing out of corn: who ſhall then be cut down with a ſharp ſickle of his juſt vengeance, and beaten in pieces (as corn that is threſhed) by the inſtruments of indignation.

2. The *other of quiet repoſe and reſt*; the ſafety and ſecurity of the godly, under the Parable of gathering in of corn: who in this Harveſt, ſhall be gathered out of the world, and gathered into *their Fathers Houſe*, the repoſitory of Heaven wherein *there are many manſions*; even as corn in the time of Harveſt is gathered into the Barn.

As therefore there is a confuſed mixture, a cohabitation an equal or rather an unequal growth of Tares & wheat in the field of the world; So ſhall there be a general Harveſt of good & bad at the end of it. That law which God eſtabliſhed with *Noah* after the flood as an unchangeable & a perpetual ordinance in the courſe of nature; *Seed time and Harveſt ſhall not ceaſe ſo long as the earth remaineth*, Gen. 8. 22. The very ſelf-ſame law hath God enacted with the ſons of men touching the diſpenſation of his juſtice, in the diſtribution of rewards and puniſhments. There ſhall be a Harveſt for both, and that proportionable to the different nature and quality of the ſeed; wherein *whatſoever a man ſows that ſhall he alſo reap. He that ſows to the fleſh ſhall of the fleſh reap corruption. And he that ſows to the ſpirit ſhall of the ſpirit reap life everlaſting*, Gal. 6. 7 Hail then ye ſervants of the Lord, cheer up your drooping and diſmayed ſpirits, *lift up your hands that hang down and your weak knees; ye that now eat bread of affliction and drink the water of affliction with Micaiah; that eat aſhes for bread and mingle your drink with weeping, after the manner of* David. *Ye that now ſow in tears ſhall reap in joy; ye that now go forth weeping* (and it matters not though the ſeed time be ſomewhat moiſt, ſo the Harveſt prove dry) *and carry precious ſeed ſhall return with joy and bring your ſheaves with you*, Pſal 126. 5. 6. What though the light of God ſhines bright and cleer upon the forehead and about the Tabernacle of the wicked, while ye in the mean time

are

are hanged up like Bottles in the ſmoak, and caſt into by-corners like the ſheds of a broken pot. *They ſing to the Lute and ſee their children dance before them*; whereas your hearts are heavy in your bodies as lead, your ſighs beat as thick as a ſwift pulſe; and *water your couch with your tears. They waſh their paths in butter*, and their Tables are full furniſhed day by day: But earth and aſhes are your bread; yet comfort your ſelves ye ſeed of the righteous with the ſetled expectation of a Harveſt, wherein *ye ſhall rejoyce according to the joy of Harveſt*; as the Prophet *Iſaiah* ſpeaks, yea, comfort ye, comfort ye your hearts againſt the Fret of the ungodly, the preſent proſperity of the wicked: Learn to *laugh them to ſcorn* (after the example of the moſt high) *for that you ſee that their day is coming*, Pſal. 37. 13. when it ſhall be verified of them which the Prophet affirms of *Babylon*, Jer. 51. 33. *The daughter of Babel is like a threſhing floor. The time of her threſhing is come: yet a little while and the time of her Harveſt ſhall come.* It is *Gregories* ſpeech in his morals upon *Job*, occaſioned by an elegant and exact deſcription of the happineſs of the ungodly, *Job* 21. from the 6. to the 13. verſe, (t) *O Job, bene enumeraſti vitam impiorum, dic finem quæſo? Thou haſt ſet forth to the life the life of the wicked, Tell us I pray thee what is their end?* And he ſupplies and furniſheth himſelf with an anſwer out of the next words. *They ſpend their days in wealth, and ſuddenly they go down into the Grave*, v. 13. If any propound and move the like queſtion that have hitherto heard of the growth of theſe Tares, and are penſive and diſconſolate at the hearing of it; *dic finem quæſo*, what is the end of theſe Tares? and what abides them in time of Harveſt? let ſuch take their anſwer from the mouth of Chriſt in the words after the Text. *And in time of Harveſt I will ſay to the reapers; Gather ye firſt the Tares, and bind them in ſheaves to burn them. This is their end. An end without end*; and ſo I am fallen upon the Sixt and laſt point.

t *Greg. in* Job.

The Sixth Propoſition.

6. *The true and proper reaſon of the being, growth, and continuance of the wicked; and that is Chriſt's ſuffe-*

rance and toleration; Suffer both to grow together.

This ἄφες *or suffer*, hath a double reference.

ἄφες, or suffer, hath a double reference.

First to Christ, the Housholder or owner of the field, who utters the words, *Suffer*, and therein presents himself, as a precedent and pattern for their imitation.

Secondly the servants of the Housholder, who complained of the springing up of the Tares; Master, *sowedst thou not good seed in thy field? from whence then hath it Tares?* ver. 23. And so it serves as a rule of instruction, to suffer them after his example.

First this ἄφες or suffer, hath reference to Christ the Housholder, or owner of the field.

First, to Christ the Housholder.

The will of God is as single and simple as his nature; yet is it expressed and signified by general signs: as both *Lombard*, and *Aquinas* teach.

1. *His precept, councel, and operation in respect of good.*

2. *His prohibition, and permission of Evil*; So that sufferance is an act of God's will concerning sin, which he neither commands, nor counsels, nor brings to passe. But prohibits, and yet gives way to both at once.

Præcipit, ac prohibet, permittit, consulit, implet.

Of all the mysteries of Religion, there is none more intricate and involved; There is not a more vexed question and disquisition, than that which respects Gods concourse in sinful actions; wherein there is equal danger of running into each extreme, either by laying an attainder upon divine justice, who is purity and holiness it self, and *is not a God that loveth wickedness*, as *David* speaks, *Psal.* 5. 4. as if he were any way guilty, or accessory to our sins: or by charging and challenging of Gods providence, as if he were a bare spectator and over-seer, who by his All-seeing Eye did only foresee things to come; but by any active power did no way interpose and intermeddle in our affairs. And the reconciling of both these together, the clearing Gods Justice and Providence, in this particular, is a point of no less difficulty than importance. And this one word in the Text, ἄφετε, or *suffer*, doth compromise the difference, and as an *indifferent Umpire*, or *Moderator*, equally determines and states the question for both attributes.

For,

For, first, Christ suffers these Tares, not involuntarily or against his will, which would argue either ignorance or impotency, and want of power; but in a voluntary and willing manner: concurring as an universal cause to the sustentation of the creature; to the natural being of their sinful actions, though not to the moral defect and sinfulness. And yet ordering their sins to his own ends, the manifestation of his glory, both of his Justice and Mercy, by his over-ruling and all-disposing providence.

Secondly, though Christ suffers, yet he only suffers the children of the wicked; he doth not inwardly excite and move them unto sin; not outwardly prescribe and command it in his word; not operatively effect or work; nor approve and allow it being once committed. All which are so many arguments of the holiness of his nature, and the exquisiteness of his Justice. Christ suffers the Tares willingly, and therein gives testimony to his Providence; but he only suffers, he is not the Author, that shews his Justice.

If then we desire and seek resolution in the point, touching the proper and direct cause of evil, we shall not find it *like unto the River* Nilus, *the head whereof could not be discovered.* Nor need we rack and torture our thoughts with Saint *Austin* in a busie and too too curious inquisition, which moved him to turn *Manichee.* But we may resolve it into *the liberty of mans will, as the only impulsive and efficient cause of his own sin*; void indeed of any inward principle of corruption, and endowed with sufficiency of gifts and abilities to resist temptation, and yet mutable in his state and condition: *into the wily subtilty and spiteful malice of the Devil, as the procatartical and moving cause,* outwardly inviting and inveagling him with his suggestions; And *into the free permission of the will of God, leaving man in the hand of his own councel,* and to the managing of his inbred liberty, either in the election of good or evil; and so suffering it to come to pass.

And *by this sufferance of God it is,* as a just reason of the

the being, *though not from it* as a procuring and producing cause, that sin entred at the first, and as yet continues in the world. *Christ lets the Tares spring and grow, in that he doth not let them*; for though *God evermore hinders sin by his Justice*, and *opposes a spiritual impediment* thereunto; the prohibitions and communications of his word; like unto the Angel that appeared unto *Balaam* with a drawn sword in his hand to cross him in his way; yet *God doth not alwaies hinder sin by his power, and make use of a natural impediment* in denying the assistance of his Providence, or in restraining and cutting them short in the act of sin: as when he contracted and shrunk the sinews of *Jeroboams* Arme, which being once stretcht forth to lay violent hands upon the Prophet, he was utterly disabled from pulling it in again. Neither need we make search for any other reason of Gods proceedings than the short and modest answer of the School. In particular administration, a provident Ruler prevents (what lies in him) all inconveniencies; but in the universal government of the world, it seemed best to divine wisedom to suffer some evil, not for want of power to hinder it, but out of his abundant goodness.

(t) And God who is infinite both in goodness and power, hath thought it more expedient, and conducing to the illustration of his glory to bring good out of evil, then not to permit or suffer it to be at all. And as he suffers it to enter, so to continue in the world till the men of corrupt minds dispute against his providence, quarrel his justice, blasphemously gain-say the truth of the Divinity, and conclude with *David's Fool, There is no God.* (u) *Plures Dominum idcirco non credunt quia tamdiu sæculo iratum nesciunt*, saith *Tertullian*; This *tamdiu* or length of time extends and reaches unto the end of the world: Sin and the world are of an age for their birth & beginning; and they have the self same end and period. And as our Saviour informs us in the words of the Text; *Let both grow together until the Harvest.* Christ suffers the Tares so long; and therein presents himself in his own

t *Miro & ineffabili modo non fit præter Dei voluntatem, quod etiam contra ejus voluntatem fit. Quia nec fieret nisi sineret, nec utique nolens: Nec sineret bonus fieri male, nisi etiam omnipotnes de malo facere posset bene. Augustin. Enchirid ad Laurentium.*

u *Tertul. de Patient. cap. 2.*

person as a pattern for our imitation.

Secondly, to the servants of the Houſholder.

Secondly, this ſuffer hath reference to the ſervants of the Houſholder, who complained of the ſpringing up of the Tares: being directed unto them as a rule of direction in the caſe, to ſuffer them by his example. And ſo it may be conſidered in a double manner.

And ſo conſidered in a double maner.

First, *as a rational counſel and advice touching Tares in the generality.*

Secondly, *as a peremptory and ſtrict command in reſpect of particular Tares and offences.*

First, as a Rational counſel touching tares in the general.

First, this word (*ſuffer*) may be conceiv'd is a counſel to the Servants to permit, though not allow thoſe evils and enormities, errours in doctrine, corruption in manners, which they can no way reform and remedy. *Chriſt indeed ſuffers them willingly, and out of the fulneſs of his power,* which he might as eaſily prevent as rectifie: But as for *the ſervants of Chriſt, they are conſtrained to ſuffer them againſt their will, in regard of their impotency and diſability,* both in the withſtanding and removal of them. As for particular miſchiefs and grievances they are not, they ought not to be once indured.

There muſt be no toleration of ſeveral Religions and Profeſſions in the ſame State and Kingdom, which though a *Politique Machiavilian* may well approve as uſeful and advantagious: And a *Turkiſh Sultan* account this diverſity as pleaſing a ſight and ſpectacle in the eye of his indifferent and neutral judgement, *as variety of flowers being pricke in the ſame Noſegay* which make it more ſweet and beautiful: yet in this to *plow with an Oxe and an Aſſe, to ſow Gods field with Meſlain, and apparrel the body of the Church with a Linſey wolſey garment* in a ſpiritual ſenſe, and was therein eſpecially forbidden unto the Jews: yea, this is to endeavour *a communion with light and darkneſs,* and *accord with Chriſt and Belial*; and with the ſilly *Hermit* of old, to mediate a peace betwixt God and the Divel. There *muſt be no toleration of Stews and Brothel-Houſes,* Cages of unclean Birds in a Chriſtian Commonwealth; which are not onely publiquely profeſſed and licenſed in the

the Church and City of *Rome* by the Popes Holiness, and under his nose, but are solemnly defended and maintained (x) *cum approbatione as lawful as any Civil Magistrate, order of Religion, or the Pope himself*, which *Watson the Priest* avoucheth to be the Tenet of no mean Jesuit.

x *Watson, lib. 2. Quodl. 4. Artic. pag. 31.*

And this is one difference among many other, betwixt the Church of Christ, and the Antichristian Synagogue of Satan; wherein vices are not only perpetrated and committed, but priviledged by authority, and observed with a kind of religious reverence, (z) *Fiunt miseris religiosa Delicta*, as Saint *Cyprian* speaks of the Heathen; whereas in the Church of Christ though the self same vices are by some entertained, yet do they not find either Patrons or Proctours to plead for them; no Magistrate either supreme or subordinate, to establish them by *a royall Decree*, or support them by their power; I say there is not any particular evil that must in any case be tolerated: yet considering the deplorable condition of this present world, *which even lies in wickedness*, 1 John 5. 19. *is under the power and dominion of the Devil* as the word imports. So that though superintendent Governours be never so vigilant by their inspection and circumspection, never so active and zealous in execution; though those *Hydras* heads of that Monster, sin, be never so oft cut off, yet new heads arise fresh in the room, and many for one. There is an indispensable and unavoidable necessity of an involuntary toleration of sin in the general, which they cannot redress; and of suffering the Tares of iniquity (according to our Saviours counsel) which they cannot with any possibility extirpate or root up. *Toleramus quæ tollere non possumus; sed qui tolerat non amat, etsi tolerare amet*, saith Saint *Austin*. *They must tolerate what they cannot take away. And albeit no man loves what he suffers, yet he loves for to suffer.*

z *Cypr. Epist. 2. cap. 3.*

Secondly, This word *suffer* as it hath relation to the servants of the Housholder, may be considered as a peremptory and strict command to weed out and pluck up each

Secondly as a peremptory command for particular Tares.

And so it respects four sorts of men.

each particular Tare to the utmost of their ability. And so it respects and reflects upon four sorts of men.

1. *The civil Magistrate.*
2. *The ecclesiastical Judge.*
3. *The publique Minister.*
4. *The private Christian.*

1. *By the right managing of the sword of Justice.*
2. *By the orderly use of the spiritual Keyes, the just censures of the Church.*
3. *By the religious ministration of the Word and Sacraments.*
4. *By their devout Prayers and Tears.*

First, the civil Magistrate; two manner of ways.

First, *the civil Magistrate* must do his best endeavour to weed out every Tare by the right managing of the sword of Justice. And that two manner of ways.

First, by coaction and impulsion to the unity of the faith, having to deal with refractory and pertinacious persons, and such as are obstinate, and obdurate in their impiety.

Secondly, by inflicting capital punishment, upon those that are desperate and incorrigible.

First by compelling men to the unity of the faith.

First, obstinate and obdurate sinners are to be compelled to the unity of the faith, by the sword of the civil Magistrate.

Man indeed is a reasonable creature, and the Lord of his own actions. God had not made us men, unless he had made us free. And this freedome shews it self nowhere more then in point of Religion, (*a*) *Nihil est tam voluntarium quam religio*, saith *Lactantius*. And faith is not to be inforced by violence, but perswaded by force of argument. And yet that of *Tertullian* against the *Gnosticks*, is most true on the other side; (*b*). Obstinacy is not to be allured or intreated only, but subdued and conquered with a high hand: *Qui imponit præceptum, extorquet obse-*

a *Nihil est tam voluntarium quam religio, In qua si animus sacrificantis aversus est; iam sublata, iam nulla est. Lact. l. 5. c. 20.*

b *Ad officium Hæreticos compelli, non inficiandum est, dura illa vincenda est, non suadenda. Tertul. Scorpiac. adversus Gnosticos. cap. 2.*

quium.

quium. And he that impoſes a precept, will both expect and exact obedience. (c) For though *a man cannot believe without the elicite act and expreſs conſent of his own will, yet he may be conſtrained to profeſſion, which is the exterior act of it.* To frequent the aſſembly of Saints in the Temple, to communicate in divine Rites and Myſteries; the participation of the Word and Sacraments, even againſt his inclination. Howſoever, *the will of a Recuſant cannot be compell'd* to reform his Religion, *and turn Proteſtant*; yet may compulſion be offered to his outward man. As to his eſtate by urging pecuniary mulcts, and the penalties of the law upon his purſe; and to his Body by Incarceration and imprisonment. This is the duty of the civil Magiſtrate, highly commended in good *Joſiah*, *who compelled all that were found in Iſrael to ſerve the Lord* 2 Chro. 34. 33. And commanded by our bleſſed Saviour to the ſervants in the parable, *Luke* 24. 23. *compel them to come in.* Though not unto faith, yet to the means of faith, the hearing of the Word, and to the receiving of the Sacraments, as St. *Auſtin* well expounds it. *And this he retracts as an overſight* (d) *in his* 48 *Epiſtle to Vincentius.*

Chriſti eſſe cogendum, verbo eſſe agendum, diſputatione pugnandum non contradicentium verbis, ſed demonſtrantium ſuperatur exemplis, ad Vincentium.

This was once my opinion: that no man ought to be forced to Chriſtian unity, but that we ſhould deal by perſwading, ſtrive by diſputing, conquer by reaſoning. But this judgement of mine is confuted not ſo much by words of contradiction as demonſtrative example to the contrary. And many there are who have ſo thriven and profited by the Terrour of the law that they have thereby been enabled to an ingenious confeſſion. *Gratias ago Domino qui vincula noſtra diſrupit. I give God thanks who hath broken my bonds in ſunder.*

Secondly, the civil Magiſtrate muſt weed out Tares by inflicting capital puiſhments upon ſuch as are deſperate and incorrigible.

The

c. *Intrare poſſe hominem in Eccleſiam nolentem, accedere ad altare poſſe nolentem, accipere ſacramente poſſe nolentem; credere non poſſe, niſi volentem, Auguſt in Joan. Tract.* 26.

d *Hæc mea primitus ſententia erat, neminem ad unitatem Chriſti eſſe cogendum, verbo eſſe agendum, diſputatione pugnandum. Sed hæc opinio mea non contradicentium verbis, ſed demonſtrantium ſuperatur exemplis.* Auguſt. *Epiſt.* 48. *ad Vincentium.*

Secondly, by inflicting capital puniſhment upon ſuch as are incorrigible.

The brain-sick (e) *Anabaptists* would strain and squeaze this inference from our Saviour's answer to the demand of the servants in the parable; *wilt thou then that we go and gather them up? But he said unto them, nay, lest while ye go about to gather the Tares, ye pluck also with them the wheat,* Matth. 13. 28, 29. *That it is altogether unlawful for the civil Magistrate to execute judgement upon evil doers;* whereas they themselves make use of most direful and dreadful excommunication (as *Cameron* observes.) And *our late Socinians, Ostorodius, Smalcius,* and the rest of that litter, plow with the Anabaptists *Heifer* in this point, and under pretence of Christian charity, they take away the power of the Sword from the Christian Magistrate, so far as it concerns capital punishments and the effusion of bloud unto death.

This they seem to ground upon that Ancient law, *Thou shalt not kill;* which is not repealed, abrogated, or any way altered (say they) in the New Testament; whereas God onely interdicts in that royal law of his, private revenge, and unjust murder, not the just effusion of blood by the lawful hand of a Magistrate; who is a publique person and *the Minister of God that beareth not the sword in vain; but to take vengeance on him that doth evil,* Rom. 13. 4. And is in that respect *non Homicida sed malecida: He slays not the man but his mischief. That very God who speaks thus unto the private Man; Thou shalt not kill: sayes likewise unto the publick Magistrate, Thou shalt kill.* And were there not *an occides* to authorize the one in the inflicting of deserved punishment, there would not be a *non occides* to restrain the insolency and the outrages of the other. This was the exemplary practise of the Jews under the policy of the old law; of the primitive Church in the New; And of all Christian States and Kingdoms: Confirmed by the joint attestation of the Heathen, and ratified by the cleer evidence of natural reason. That a gangrened and incurable member must be cut off: and that it's far (f) better and safer for one man to perish then unitie it self.

Yet

e Illis hominibus solenne est, τὸ formale Parabolarum Christi negligere, & τὸ materiale urgere. Camer. Myrot. pag. 17.

Quis non impudentissime nitatur; aliquid in Allegoria positum pro se interpretari, nisi habeat & manifesta testimonia, quorum lumine illustrentur obscura. August. Epist. 48. μεταφεραῖς ἢ διαλεκτέον. Clemens Alexandrinus.

Cui convenit illud scholasticorum placitum: Theologia Symbolica, non est argumentativa Thomæ Opuscula. 70.

(f) *Melius est ut pereat unus, quam unitas,* Bern. Epist. 102.

Yet herein a difference must be observed betwixt those that offend against the first, or second Table, whether Infidels, Hereticks, Unbelievers, or Misbelievers; Infidels and unbelievers, such as Turks and Jews, deserve rather pity then punishment. And though they may be banished out of our Dominions, yet are they not to be deprived of their Lives for a negative Infidelity. Neither are Heretical misbelievers in Fundamental matters or in accessory Points of Faith, to be adjudged and doomed to death, meerly for (*e*) Errour in Religion. And it was a strange mistake of that silly Papist, who in reading the Text it may be of set purpose, *Titus* 3.10. made two words of one, and turned the verb into a noun *Hereticum, post unam aut alteram admonitionem devita. Supplet Tolle*; that is their supplement and addition.

There is no remedy but an Heretick must be put to death. And the execrable cruelty of the Church of *Rome* have served as a Commentary upon the corruption of this Text; who as they brand and stigmatize the reformed party with the note of Hereticks, so they forthwith add *Devita*: And their language hath been no other against them then the outcries of the Jews against Christ. *Tolle, Away with them. Away with them; Occide trucida, vivat missa, vivat missa; Kill, burn, kill, burn, it matters not, so the masse may take place.* And were we guilty either of blasphemy against God, or any treasonable practice against the State, there might be some colourable equity in their Sentence, and to make it justice and not (*f*) cruelty. For in this double case only, it is lawful to bring Hereticks to the Faggot.

1. (*g*) *Blasphemy.*

2. *Treason.* When either one or the other is intwined and interweaved with the cause of religion and masked

e *Defendenda est religio non occidendo sed monendo: non savitia, sed patientia: non scelere, sed fide: illa enim malorum sunt, hæc bonorum* Lact. *lib.* 5. *cap.* 20.

f *Longe diversa sunt carnificina & pietas: nec potest aut veritas cum vi, aut justitia cum crudelitate conjungi.* Lact. *lib.* 5. *cap.* 20.

f It is possible to see a *Campian* at *Tyburn* or a *Garnets* head upon a pole. Treasonable practises not meer Religion are guilty of those executions. But howsoever our Church is thus favourable in the case of those Heresies which are either simple or secondary and consequential: yet in the cases of heretical blasphemy, her holy zeal hath not feared to shed blood. Witness the flames of *Ket* and *Legat*, and some other Arrians in our memory. Bish. *Hall, Christ. Moderation*, pag. 143. 144.

under

under the disguise of a false belief, which is the *just Apology of the Church of England* against the unjust challenges and criminations of the scarlet whore; upbraiding her cruelties and casting in her face the blood of some Popish shamelings, *Garnet, Campian, and some few other Tyburn Martyrs, Martyrs of treason and not of religion.* Never was their any haltered or Gybbeted here in *England, Causa religionis meræ, sed mixtæ,* (That is the profession of our Church) being first Fugitives out of the land, then sent home as Spies and Emissaries, Seducers, *and Seminaries to sow Tares, like unto the Divel in the Text.* Assassinates of Kings, Incendiaries of States, and powder-pioners to undermine and blow up the House of Parliament. It were indeed much to be wished that gentleness and clemency might reclaim this stubborn Generation, and each Christian Prince should be of the *Emperour Severus* mind (g) *suffundere maluit Hominis sanguinem, quam effundere; Rather to keep their blood within their veins, then to let, or pour it out:* And to second good *Theodosius* in his desire, *Utinam mortuos ab inferis possem revocare; That they could bring men from the dead.* But seeing that mildness and moderation doth for the most part encourage and animate offenders, and (as it is not more commonly then truly said) *Too much pity spoils the City and Country both.* And *the Fathers of the Country, have just cause to complain with the Father in the Comedy; Nimis male docuit te mea facilitas multa* (h) They must in this respect, unsheath and draw out the sword of justice, set an edge upon it, to make it sharp and keen, and taking up *David's* Heroical resolution, *Cut off all the workers of iniquity from the City of the Lord, Psal.* 101. 8. I read of the *Landgrave* of *Hesse* a sweet and a gracious Prince, whose clemency was much abused; that being cast by adventure upon a Smiths Forge, overheard what the Smith said, all the while he was striking his iron; *Duresce, duresce inquam, utinam* Langravius *durescat.* I forbear to make any further application of the story, then *to joyn with the Smith in his utinam*; would to God that Christian Kings and Magistrates those especially the candor

g Tertul. *Apol. cap.* 4. *Utinam errorem, non vitam deposuissent,* Augustini *votum, lib.* 2 *contra Gaudent, cap.* 12. *cui affine idad* Hieron. *Utinam filios Hæreticorum & omnium qui decepti sunt, interficiamus sagittis spiritualibus* Hieron. *in Jes l.* 5. *c.* 14.

h *Sicut est aliquando misericordia puniens; ita & crudelitas parcens.* August. *ad* Macedonium, *Epist* 54.

candor of whose disposition inclines them to a *nimium* of lenity and compaision, *would hearten their zeal, and harden their courage*, against the brazen brows and iron sinews, and steeled hearts of the sons of *Belial*. That they would pluck up these Tares of wickedness by the roots; and since they will not grow better, they may not grow at all.

Secondly, *The Ecclesiastical Judge* must imploy and improve his power to weed out Tares by the orderly use of the spiritual keyes, the just censures of the Church. The power of the keyes is meerly spiritually exercised upon the soul and conscience as the proper object, which as it is a more transcendent and soveraign authority than God hath delegated unto Soveraigns upon earth, or the glorious Angels themselves: So the punishments thereby inflicted, are of all other the most dreadful; as being a cutting off from the mystical body of Christ, a shutting out of the Kingdom of Heaven: *Et summum extremi judicii prejudicium*, an anticipation or prevention of the latter judgement. And they who are intrusted with the custody of the keys, had need be in this respect the most accomplished among men, for extraordinary qualifications and endowments; perfection of wisdom, excess of charity, unswayed integrity, abundance of caution and circumspection in the use of the keys. That they turn them not the wrong way, either opening when they should shut, or shutting when they should open; absolving the wicked, and excommunicating, and condemning the righteous, both which saith *Solomon, are an abomination unto the Lord*, and should be likewise unto his faithful Deputies. And it is an useful caveat, and profitable direction for spiritual Governors, which is given by *Gerson* and *Erasmus*: *Ne temere vibrent fulmen excommunicationis*: *That they throw not about the thunder-bolt of their censures rashly and at random*: Wherein if they would weed out Tares aright, they must take heed of a threefold errour and extremity.

Secondly, the Ecclesiastical Judge.

A threefold error to be avoided in Church censures.

1. *Frequency and too much commonness.*

2. *Immoderate and undue rigor.*
3. *Temporal and by respects.*

Frequency & too much commonneſs.

First, *There muſt not be frequency and too much commonneſs in Church cenſures*, leſt they thereby forfeit their eſtimation, and abate their force and efficacy: For even as *purging Phyſick*, if ordinarily and familiarly received, hath little or no operation upon the body whereunto it is accuſtomed, and loſing both name and nature, it becomes nourishment in ſtead of phyſick, διὰ τὸ συνήθες, ſaith the Philoſopher, for the conſtant and continual uſe. In like manner this *Spiritual Phyſick*, I mean the cenſures Eccleſiaſtical, which is Saint *Cyprians* reſemblance, *Non deeſt cenſura quæ increpet, nec medecina quæ ſanet.* I ſay, theſe cenſures, if threatned and urged upon all occaſions, they loſe their power and ſtrength, they are neglected and ſlighted at all hands, and work not at all unleſs it be contempt; and at length are (as it were) caſt out into the draught.

Immoderate and undue rigour.

Secondly, *There muſt not be immoderate and undue rigour in Church cenſures.* A courſe much like the practice of unskilful Phyſicians, who for the moſt part purge, *Uſq; ad habitum corporis*, the utmoſt ſtrength and ability of the body, and thereby endanger the life of the patient. *The Tent muſt not be made too big for the Wound, nor the Plaiſter too broad for the Sore.* For every petty and ſmall offence in comparison, an eight penny matter, default of payment, a Proctors fee, want of appearance, or the like; to be threatned *excommunicatione majori*. It is all one, ſaith *Pariſienſis*, as if a man that perceives a fly in his neighbours forehead, ſhould forthwith club him to death, *killing the man, that he may kill the fly*, and daſh out his brains. And though it be not ſo much the quality of the offence, as the contumacy of the offender that neceſſitates them thereunto; (which they uſually alledge) yet whether this contumacy is of ſo high a nature as to *promerit* the moſt dreadful cenſure under Heaven, yea the loſſe of Heaven it ſelfe, I ſubmit unto better judgements.

Thirdly

Thirdly, *There must be no temporal, nor by respects in the exercise of Church censures. That power which is purely spiritual in the nature, must not be made temporal in the end.* Temporal and by respects.

These keys are not tempered of gold or silver, nor must they be used, or abused rather, to the unlocking of mens chests or coffers.

The enriching of a corrupt Judge, or a sharking and a prouling Officer, *what is this but to imitate the loathsom wickednes of Elie's sons? and to make the sentence of excommunication like unto their three toothed flesh-hook, which they thrust into the kettle, cauldron, or pot, and whatsoever it brought up they took it to themselves,* 1 Sam. 2. 13. But that I may not seem to inveigh and complain without cause, or without countenance of just authority, give me leave to express what I intend to deliver in the point, in the strain of a late Reverend Bishop of our own, and that *Andrewes* by name: *They are the words of the wise, which are as goads, and nailes fastened by one of the Masters of our Assemblies,* (h) *Quæ ad scelera prosliganda data sunt, flagellum Christi, & clavis Petri, solum jam crumenam pulsant: Our Saviours scourge strung with small cords, and Saint Peters keyes, which were first ordained for the exterminating of sin, they now only vex the purse.* It is commonly said, that it is but lost labour to present offenders to your Commissaries or Officials, who when they have had their Fee, is forthwith dismist unpunished, and then revels as insolently, as securely, as before; but if they have no mony at hand to satisfie the Court, the sword of authority is then brandished against them, and no more adoe, but with one stroak are cut off from the Church, given over unto Satan, and denounced publick *Ethnicks* and *Anathemaes.* Add because they see these censures fly abroad in light matters, and that against the best of men no less frequently than unadvisedly, *Quasi bruta fulmina & soli metuenda crumenæ contemnere didicerunt; They have learned to contemn them as empty thunder-bolts, terrible only to the purse.*

(h) *Omnium abusuum medecina, abusus ipsa est censura scilicet Ecclesiastica. Opusc. Posth. pag.* 41.

And there is a great deal of Analogy and agreement in

the terms of the comparison; For as the *thunder and lightning that comes down from above, melts the money in the purse, but consumes not, or any way hurts the purse it self.* Even so this *spiritual lightning seizes onely upon the substance, and wastes the hard Metal that makes resistance, but passes through, passes over the person who is more yeilding, and leaves him untoucht.* This is not the orderly use of the spiritual keyes, nor this the direct way for the Ecclesiastical Judge, to weed Tares out of the Church.

Thirdly, the publick Ministry.

3. *The publick Minister must put to his helping hand to gather out Tares by the religious ministration of the Word and Sacraments. Behold this day have I set thee over the Nations, and over the Kingdoms, to pluck up, and to root out, and to destroy, and throw down, and to build, & to plant,* saith God to the Prophet Jer. 1. 10. This speech the Bishop of *Rome* ingrosses and appropriates as personal to himself, grounding thereupon his unlimited Jurisdiction, and Oecumenical power in Temporalities, to depose Kings, and dispose of their Kingdoms; whereas the Text equally and indifferently concerns all even the meanest Ministers of the Gospel. The Spirit of God therein assimilating the pains of their profession to the toil and sweat of the natural Husbandman, (1) *Rusticani sudoris schemate quodam, spiritualis ille labor expressus est*, as devout *Bernard* expounds and applies the place to Pope *Eugenius*, whose office and duty it is to pluck up, and root out these Tares in the publick Ministry. And if there be any Tare of wickedness that pesters the field of the Lord, spreads the roots far and near, advances the head higher, and grows more rank and rife than the rest; be it *grosse idolatry, customary swearing, prodigious blasphemie, open profanation of the Subbath, the filthiness of sodomie*, or any other, these are the Tares which they principally endeavour with all their might, not only to top or crop (as the Heathen King struck off the tops of the Poppies) but pluck them up by the roots. What though they meet with difficulties and discouragements of all sorts, and reap no other *guerdon* of assiduity, and faithfulness in their calling, but enmity

(1) *Disce, sarculo non sceptro opus est, ut facias opus prophetæ Bernard. ad Eugenium, De consideratione, Lib 2.*

enmity and oppoſition: yet muſt they *make their face hard againſt their faces, and their forehead hard againſt their foreheads: Cry aloud and ſpare not, lift up their voice like a Trumpet. Preach the word: be inſtant in ſeaſon and out of ſeaſon: improve, rebuke, exhort with all longſuffering and doctrine.*

I will cloſe up the Point with a ſtory of *Luther*, who when he began firſt to appear in publick againſt Popiſh indulgences, a friend of his rounded him in the ear with more ſafe then ſound adviſe. *As good hold your tongue, the cuſtome is ſo ſtrong, you will do no good: go into your ſtudy and pray; Domine miſerere noſtri; And get you no anger.* This is the diſtreſſed and intangled condition of poor Miniſters in the Goſpel, *If they plead for their due maintenance, they are bar'd with legal cuſtomes and preſcriptions. If they preach in the Name of the Lord againſt the crying abominations of the time, they are affronted in the ſame manner with cuſtomary and common practices; So that one way or other the cuſtome is always too hard for us.* And though it be a matter of as great difficulty and ſlender hopes to cry down the cuſtomes of ſin, as of Tythes and payments in the vulgar, being armed and fenced with preſcription in both; Yet this muſt not daunt or damp our ſpirits, nor quell or quail our courage, no more then it diſmayed the Heroical reſolution of ſtout-ſpirited *Luther*; much leſs muſt it move us to grow feeble and faint-hearted, and utterly to deſiſt with diſconſolate *Jeremiah: Then I ſaid I will not make mention of him nor ſpeak any more in his name*, Jer. 20. 9. But notwithſtanding the ſtrength of cuſtome, the publick Miniſter muſt do his beſt to weed out theſe Tares of wickedneſs by the religious miniſtration of the Word and Sacraments.

Fourthly, *The private Chriſtian muſt bend his ſtrength, and buckle to the task of gathering out of Tares by devout prayers and Tears. Acts of authority and juriſdiction are confined and limited to publick offices.* But *duties of common piety & pity* fall within the verge & compaſs of the meaneſt Chriſtian. It were preſumption and uſurpation for every one

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one to lay hands upon the civil sword. To arrogate and assume the power of the keys; to sit in *Moses* chair, and teach authoritatively in the Church; yet is there none no not of the lowest rank but may pour forth his soul unto God in prayer, and pour out his inward grief, in sad and mournful tears. *Arma ecclesiæ sunt preces & lachrymæ, Prayers and tears are the spiritual weapons of the Church, and the offensive & defensive arms of the private Christian.* How much better do these become them then to repine and whine in a malecontented humour which is the natural language of the multitude, to defame the persons, censure the actions of superiours, to look upon Government with an oblique eye, and cast dirt in the face of authority. How may we solace and recreate our selves, in the most exulcerate and calamitous times; even in a holy Soliloquy with God, and a pathetical lamentation of our own miseries. And memorable is that example of *Gerson* in this kind, that famous Chancellour of *Paris*, who being expulsed the university by the Sorbonists, and in his old age deprived of all his dignities, he betook himself to the profession of a School-Master and caused all his Schollers being but little children to joyn with him daily in this short prayer, (*k*) *My God my Maker have mercy upon thy miserable servant Gerson.* Thus may every Christian address himself unto God, in sending up a pithy ejaculation unto Heaven (*My God, my Maker have mercy upon thy miserable Servant*) for the redress of particular grievances, the pardon of Epidemical evils, and the prevention of universal vengeance, when as impiety and iniquity domineers and overrules with an high hand; the judgements of God hang over our heads and threaten us with destruction, when as the times are most intricate and perplexed, ἔσωθεν φόβοι, ἔξωθεν μάχαι; *and there are fightings without and fears within.* This, this is the fittest season for each private Christian to call upon the Name of God, and *to stir up themselves to take hold* on him. The supine neglect whereof God severely faults and taxes, *Isa.* 64. 7. This necessity should be their opportunity, that when they are at their wits end, driven to the straitest

k *Illyric. Cat. Test. Tom.* 2. *pag.* 805.

ſtraiteſt pinch and exigent, and find neither hope nor help in the ſons of men; To appeal unto God for ſuccour, and after holy *David's* example to excite and awaken him by their prayers; *up Lord let not man prevail*, Pſal. 9. 19. *Help Lord for there is not a godly man left*, Pſal. 12.1. *Tunc votorum locus præcipuus quum ſpei nullus. Then is the chiefeſt place for requeſt, up Lord and help Lord, when there is no place left for hope: but if ever Chriſtians mourned and eryed in the bitterneſs of their ſpirits for the abominations of the Time; If ever they cryed mightily unto the* Lord; *now, now is the time to pluck up and root out theſe Tares of wickedneſs, by their devout Prayers and Tears.*

The End of the firſt Sermon.

Lapis Lydius,

OR

THE TRYAL OF SPIRITS.

A

SERMON

Preached at the Cathedral in the City of *Norwich.*

Prove all things, hold fast that which is good, 1 Theſſ. cap. 5. ver. 21.

LONDON,
Printed by *T. C.* for *Will. Rands* at Fleet-bridge. 1659.

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THE TRIALL OF SPIRITS.

1 JOHN 4. 1.

Dearly Beloved, believe not every spirit, but try the spirits, whether they are of God, for many false Prophets are gone out into the World.

The Preface.

THis Text is the Watch-word, or Warn-word of the great Apostle Saint *John*, and that not bound up with any particularities of time, place, or person, but of universal extent and concernment, applyable, and applyed by him to all ages, and may well be conceived, as the *Propheſie of the latter times.*

This was the peculiar priviledge and preheminence of

Saint *John* that he was an Evangelist, Prophet, and Apostle; An *Evangelist* in the penning of his Gospel. A *Prophet* in his revelation. An *Apostle* in his *Epistles*. A Divine *Trismegistus*, or thrice excellent; yea, he shews himself a Prophet in his Epistles, and that in these words of the Text, wherein he foretels the Epidemical disease of the latter times, and withal prescribes and applies the remedy.

This Sermon was preached during the distraction of the late Civil Wars.

We are now fallen upon times of war and bloodshed, *hæc fundi nostri calamitas*; and one principal cause of the defeat and overthrow, that hath been given unto both parties, hath been *the neglect of Scouts and Emissaries* to discover and descry the approach of the enemies. Give me leave therefore at this time to take upon me the office of a *Church Scout*, to give timely notice and intelligence of an enemy, and that not upon the frontires or borders, but *Hanibal ad portas*, that knocks at the gates for entrance. One that hath made an invasion and inroad into the heart of the Kingdom, and subdued a great part of it; who are here indigitated and pointed out by Saint *John*, and branded with the title of *false Prophets: For false Prophets are gone out into the world.*

I shall likewise furnish you with sundry weapons out of Saint *Johns* Armory, for the better encounter with this enemy. Weapons defensive; *Believe not every spirit*: Slowness of belief is a defensive weapon against the assaults of a sly seducer

Weapons offensive; *Try the spirits whether they be of God*. And lest that my discovery seem unpleasant, or prove unwelcom unto any of you, I shall borrow and take up Saint *John's* Preface for my just Apology: (*Dearly Beloved*) and apply it to every one here present. I will speak the words of truth and soberness (as *Paul* told *Festus*) yea and love too, without any gall of bitterness. And so I come to the Text.

The division of the Text.

The General parts whereof are two.

1. A *compellation*, *Dearly beloved*.
2. And a *command* in the sequel.

In the command we have two specialties, or particular circumstances. 1. The

1. The *Matter.*
2. The *Motive.*

1. The matter is partly *dissuasive, or monitory; Believe not every spirit.*

2. Partly *persuasive,* or *injunctive; Try the spirits, whether they be of God.*

2. The second speciality of the Command, is the *motive* unto the matter, or the ground and reason of it: And that is couched in the close, or latter part of the verse, *For many false Prophets are gone out, &c.*

I begin with the compellation; *Dearly beloved.*

The first parr. The compellation.

1. There were two great Apostles of our blessed Saviour, Saint *Peter* and Saint *John.* Saint *Peter* was a man of a *hot temper,* and a fiery metal, the freest and forwardest of his order; one that was ready to vent and put forth himself at every turn, and to ply Christ with replies and answers upon each occasion: who like unto the *foreman of a Jury,* was commonly the mouth of all the rest. To say with *Aquinas,* that Christ loved Saint *Peter* above the rest of the Apostles, *in ordine ad Ecclesiam;* savours strong and soure of the *Leaven of the Pharisees,* the Doctrine of the Church of *Rome.*

For Christ loved his Disciples alike; with an even and uniform love in reference to his Church, yet did Christ advance Saint *John* above the rest of his brethren *in ordine ad personam,* in reference unto his person, (as the same *Aquinas* affirmeth) as being the natural and neer kinsman of Christ, and in that respect, the more affected and indeared to him.

And as Saint *John* was the beloved, so the most loving Disciple of his Lord and Master.

Magnes amoris amor, the love of Christ to him, was as an attractive Loadstone of his heart to the love of Christ; and to draw Christians to the mutual love of one another. His soul was a full volume of charity, and every leaf of this volume, each leaf in his Epistles, each Chapter, and well near verse and line in those Chapters, contain sundry invitations and inducements unto charity. And as it was

said

(a) *Justin. Martyr. Orat. ad Græcos.*

of *Homers Iliads*, (a) ἀρχὴ καὶ τέλος γάμος, That it was carnal and sensual love that was the beginning and end of his writings; (so may it be much more truly affirmed of Saint *Johns* works, ἀρχὴ καὶ τέλος ἀγάπη, Divine and spiritual love, that was the beginning and end, yea, and the middle too of his Epistles. This was his constant practice in his declining time, and extremity of old age, that being carried into the Temple upon the shoulders of his Disciples, and being unable to preach to them, in regard of his weakness, and infirmity, he would then inculcate and press upon them this short and pithy exhortation, which was in effect a very powerful and persuasive Sermon; *Filioli, diligite vosmet invicem*, little children, love one another. For as Saint *Paul* was an Apostle of faith, *constantissimus gratiæ prædicator* (as *Austin* stiles him) a most constant Preacher of the free grace of God in Christ. As Saint *James* was an Apostle of works, which he vehemently urges against loose Libertines and carnal Gospellers. So this was the special excellency of S. *John*, that he was an Apostle of love, which he expresses and evidences in the Compellation here in the Text, *Dearly beloved*. And implies and intimates a double duty.

A double duty:

The one of the pastor.

1. The duty of the Pastor to love his people, to love them affectionately, tenderly, from the *very heart-root*, *and bowels yea, in the bowels of Christ*. *For God is my record how I long after you all in the bowels of Jesus Christ*. It is Saint *Pauls* profession to the *Philippians*, Phil. 1. 8.

The other of the people.

2. The duty of people to be throughly assured & perswaded of the love of their Pastor, and to embrace his instructions, admonitions, and his severest reprehensions, as so many *love-tokens* and arguments of his affection. And if the peoples hearts be once possessed and taken up with this belief, it will be as an Harbinger to make way for the entertainment of their doctrine; it will welcome their Message and their Ministry, and make their sharpest reproofs not onely saving but sweet; and cause them to pray in the words of the Psalmist, *Psal.* 101. 5. *Let the righteous smite me for that is a benefit: and let them re-*

prove

prove me, and it shall be a precious oyl that shall not break my head.

And let this suffice to have spoken of the compellation, *Dearly beloved*; For I must not stay in the porch or entry, which though it be both useful and necessary in a Building, yet it is onely to lead us into the inward rooms, whereunto I now come.

2. *The Command.*

The second general part of the Text, where the matter and the motive present themselves unto us. And in the matter, first of the dissuasive or monitory part, *believe not every spirit.* And then of the persuasive or munitive; *Try the spirits whether they be of God.* I will take them up as they lie in order.

A Conclusion.

The second *Part.*

The command which contains in it the Matter.

1. *Believe not every spirit.* That is St. *John's* dissuasion or admonition. There are spirits in their nature, spiritual and immaterial substances, and those either uncreated as God himself, *God is a Spirit*, John 4. 24. or else created, as Angels and the Souls of men.

The dissuasive or monitory part.

Believe not every spirit.

And there are spirits in their function and office, that are assigned and deputed to a spiritual service and imployment. Thus a Prophet and a spiritual man are Synonymous, and signifie one and the same thing. *The Prophet is a fool, the spiritual man is mad*, Hosea 9. 7. *If any man thinks himself a Prophet or spiritual*, 1 Cor. 14. 37. In both which places a Prophet and a spiritual man are linked together, and go hand in hand. And in this sense is the word here used in the Text, and the name of spirit is taken by way of Metonymy; for such an one as boasts and brags of the gift of the spirit for the discharge of a Prophets duty. (b) *Nomen Spiritus Metonymice accipitur pro eo qui Spiritum dono se praeditum esse jactat ad obeundum Prophetae munus*, (as Calvin well observes upon the place.) And if we take a full view of the Text, we shall then find that they who are termed *Spirits* in the beginning, and the middle, are styled *false prophets* in the latter end of the Verse; so that these spirits are no other then false prophets. And herein we may take notice of a concession and a caution of the Apostle.

(b) *Calvin in Locum.*

A Conceſſion.

1. A conceſſion, in that he grants them the honour of their name, the dignity of their high place and calling, the excellency of their parts and gifts: All which are but airy and empty vanities, huskes without grain, ſhels without kernels, unleſs they be ſtufft with realities and ſubſtance of inward holineſs. *Nomine illuditur cui res nomini ſubjecta negatur*, ſaith *Tertullian*. An honourable name and a glorious calling is but a goodly mockery, where the truth of the name is wanting.

This is St. *John's* conceſſion in that he gives them their due ſtyle and title, and freely affords them the name of ſpirits; yet *believe them not*; this is his caution or admonition.

Tertul. adv. Marcion, lib. 1.

A Caution.

2. But is it not the great and weighty work of the Spirit of God to perſwade men unto faith? Doth he not uſe all poſſible arguments and inducements to incline and move the aſſent of the will to believe?

And would St. *John* have us to be Infidels? *Believe not*. What muſt we meer Sceptieks and Academicks in religion? and hold nothing poſitively and dogmatically, as an eſtabliſhed and grounded certainty? what muſt we be ſuch neuters in the Church, as the Roman Orator in the commonwealth, when he thus proclamed his indifferency? *Quem fugiam ſcio, quem ſequar neſcio.* Muſt we know what to deny, and not know what to believe?

This is the unſtable ſtate of many, too many great Clerks and Scholars, who having run out their lives in the ſtudy of Controverſies and School-divinity in canvaſing of doubts and queſtions, and in (c) fighting with thoſe School-weapons *pro* and *con*, they are far better at the *con* then at the *pro*. And as *Hierom* ſpeaks of *Lactantius*, (d) *Utinam tam noſtra confirmare potuiſſet quam facile aliena deſtruit.* So are they more able to confute others, then to reſolve or ſatisfie their own conſciences.

(c) πολὺν πεδὸν τῶν αἱρετῶν πρὸς δυσίσους οἱ τὴν ἀλεξικακὸν πρόνοιαν ἢ τὰ μυστικὰ. *Nazian. Orat.* 21. *in laudem Athanaſ.*

This is not the ſcope and purpoſe of St. *John's* caution, onely to interdict a double fault or errour.

1. *Inconſideration.*
2. *Inconſtancy of judgement.*
   1. *Lightneſs and giddineſs.*
   2. *Unſteadineſs and fickleneſs of belief.*

The

1. The first error St. *John* prohibits is inconsideration of judgement, lightness and giddiness of belief. *Try all things, hold fast that which is good*, 1 Thess. 5. 21.

To try all things is a point of spiritual wisedom and discretion. To hold fast that which is good, is the property of Christian constancy and perseverance. And it is St. *Paul's* method and order *first to try*, and *then to trust*: whereas such is the preposterous course of many that they begin at the wrong end of St. *Paul's* precept, who suddenly take up an hold-fast opinion, without any previous tryal, or examination.

Utinam tam facile vera invenire possem quam falsa convincere.

It was a notable piece of folly of them in the Gospel: *I have bought a Farm and I must needs go out and see it. I have bought five yoak of Oxen and I go to prove them*, Luke 14. 18, 19. who by the rule of ordinary prudence should first have seen and proved, ere they had concluded, and struck up the bargain. Such is the spiritual folly of the greater part who lay out their judgement (as they suppose) in *buying the truth*, and then make search and enquiry after it.

Ἔλαττον τὸ ψεῦδος ἐλέγχειν, τὸ τὴν ἀλήθειαν κρατύνειν. *Athenag. de Resurcarnis.*

A double errour interdicted in the Caution.

1. But as it was the high commendation of the Heathen Emperor *August.* in observing the rules of friendship; *Rarus ad ineundas amicitias, ad retinendas constantissimus*: that he was hardly drawn to enter the league of friendship, but was most punctual and constant in the keeping of it. Such should be the praise of an advised and wary Christian, to be slow-paced in assent to those doctrines, that are propounded; but being once convinced of the truth, he should not be more slow then sure, and every way stedfast and immovable in their maintenance and just defence.

Inconsideration, or giddiness of belief.

2. A Second errour that Saint *John* forbids in these words (*believe not every spirit*,) is inconstancy of judgement: unsteadinesse and sicklenesse of belief, when men are meer whirlegigs in religion; like unto Fanes and Weathercocks that are fastned to the tops and pinacles of the Temple; and *carried about with every wind*; That is St. *Paul's* metaphor, *Ephes.* 4. 14. wavering and carried about with *every wind of doctrine*:

Inconstancy & unsetledness.

when men are now off, and then on, in their opinion; now of this mind, and forthwith of another; first believing this spirit, and soon after another: And so every spirit successively and in their turns. Like unto the old Arrians, who changed their faith every year and month, (e) *Annuas & menstruas de Deo fides decernitis*, (as St. *Hilary* tells them) they took up a new faith every new year, and every new Moon brought forth a new faith.

Their faith sometimes in the Full, sometimes in the Wane; one while increasing, another decreasing; and like the Moon in perpetual changes.

I cannot better resemble these men then to the *Halcyon*, or *Kings Fisher*, a Bird call'd by that name; whose dead body being hung up in the house it flickers, and moves to and fro, and turns with the wind into every quarter.

Such *Kings Fishers* are there too too many in religion who are wheeled and hurried with every wind; The wind of Soveraignty and Authority; the wind of Honour and Preferment. The wind of the present time and season. (f) *Omnia pro tempore nihil pro veritate.* They are all for the time, nothing at all for the truth: As *Optatus* sometimes of the *Donatists*.

This is the double error that St. *John* censures upon a threefold ground and reason.

1. *The folly.*
2. *The impiety.*
3. *The danger.*

First, *It is folly to believe every spirit.* For man is a rational creature, both in the inward principle, and outward actions. And it is the orderly course of reason first to consult, afterwards to conclude, to deliberate, ere it do determine.

There is not a surer argument of sound wisedome then tardity or slowness of belief; which occasioned that moral precept of the Heathen *Epitharmus* [illegible] *Take heed that thou be distrustful. These are the sinews and joints of wisedome.* And for men to be sudden and overhasty of belief, it is the character and cogni-

e *Eo processum est, ut neq; penes nos, neq; penes quenquam ante nos, sanctum exinde aliquid atq; inviolabile perseveret. Hil. cont. Auxent.*

f *Optat. cont. Parmen. Don. lib. 1.*

A threefold ground of St. *John's* Interdict.

The Folly.

cognizance of a Fool: *A Fool believes every thing*, Prov. 14. 15.

2. The Impiety.

Secondly, *'Tis impiety to believe every spirit.* The *implicite faith* and *blind obedience* of the Papists are worthily exploded and hist out of the Schools. And to be precipitate and headlong in the first embracing of an opinion, and as headstrong in the after defence of it, (as they that are rash and headlong, are peremptory and headstrong for the most part) what is this but to agree and jump with the Papists in their *implicite faith*, by folding and wrapping it up in the authority and wisedom of their Leaders, and to afford them a *blind obedience*.

True it is that Christ exerciseth the faith of his people by seducers and false prophets; yet hath he not left them unfurnished of helps, wherewith to withstand their suggestions, the suspending and withholding their belief. *Then, if any shall say unto you, lo, here is Christ, or there, believe it not. Wherefore if they shall say unto you, behold, he is in the desert, go not forth. Behold, he is in the secret places, believe it not*, Matth. 24. 23, 26. *In cubiculis*, that is the word in the originall. *In penetralibus* in the inward rooms; as the *vulgar* translates it. *In conclavibus*, In the close closets, or privy chambers, as *Beza* renders it. If that the Church of *Rome* bear us in hand, that Christ is in *conclavibus*, in the *conclaves of the Popes and Cardinals*, That he is in the *pix or box* wherein (as they conceive) they carry about their *breaden god*: Our Saviour forewarns us of our duty; *Believe it not.* If they others affirm as confidently, that Christ is onely in their Congregational Churches, which yet are but *in cubiculis*, close closets, strait narrow chambers; yea, but *little Boxes, in comparison of a Church*: That there, and onely there is that platform of Discipline and Church-government, which Christ hath instituted and ordained; our Saviour admonishes us what to doe in the case; *Believe it not.*

3. The Danger.

Thirdly, *It is danger to believe every spirit.* The sadness and heavinesse of some mens tempers and the dulness

dulneſs of their naturals, is an excellent preſervative, againſt impoſture and deceit.

Such was the conſtitution of the old *Theſſalians*, who were ſo ſottiſh and blockiſh, that they could not be circumvented or overreached by any. The like may be obſerved of our neighbouring Netherlanders, whoſe dulneſs is a notable furtherance and advantage to their negotiation; and what other Nations effect and bring to paſſe out of their quickneſs and nimbleneſs of their parts, That they compaſs by reaſon of their dulneſs; which requires a longer time for deliberation and diſpatch, and redoubles their watchfulneſs and circumſpection.

Even ſo, the ſlowneſs of belief is an uſeful and profitable help to the common ſort of Chriſtians; which makes them more apprehenſive and jealous of their own ſimplicity; and more ſhie and wary of the wiles of others; For even as in War, there is uſe both of a Sword and Shield: And they that want a ſword therewith to offend the Enemy, muſt defend themſelves with a Shield and Buckler. Even ſo, ſtrength of reaſon, pregnancy of parts is a ſword, which God vouchſafes to ſome above others to contend and fight with the common Enemy: But tardity and warineſs of belief, that is as a ſhield which God puts into the hand of the weaker and ſimpler ſort of people; thereby to receive and repel thoſe envenomed Arrows, and fiery Darts of Fiery ſpirits, that would otherwiſe wound them unto death.

And ſo I paſſe from the Diſſuaſion or Admonition to the perſuaſion or Injunction. *Try the ſpirits whether they be of God.*

The perſwaſive or injunctive Part.

2. The word in the original is δοκιμαζετε. A word of frequent uſe in Scripture, and that figurative and Metaphorical. A Metaphor borrowed and taken up from Metaliſts or Goldſmiths, who for the better diſcovery of the truth and ſoundneſs of their Metals are wont to bring them to the Touchſtone, and what will not abide the Teſt, is caſt away, as falſe and counterfeit.

Try the ſpirits whether they be of God.

And hereunto the Spirit of God alludes, Jer. 6. 30. *They ſhall*

shall call them reprobate silver; for the Lord hath rejected them; that is *reprobate silver*, which will not endure the Touchstone, and thereby becomes [illegible] and is reprobated, and rejected.

Such is the trial of spirits injoyned by St. *John*, like unto that of gold, silver, or pretious stones; wherein we may take notice of these four Particulars. Therein are four specialties.

1. *The Metal.* *The Spirits.*
2. *The Touchstone.*
3. *The Touch.*
4. *The Metalists or Lapidaries.* All which are implied in the verb [illegible] *Try.* First the Metal. The spirits: which may be said to be of God in two respects.

1. I begin with the Metall. *The Spirits.* These Spirits are said to be of God in two respects.

1. *Respectu originis.*
2. *Respectu finis.*

First, in respect of the beginning or Author both of their inward and outward calling. First in respect of the Author of the 1. Inward.

There is an inward calling which consists in zeal to God's glory, forwardness and faithfulness in his service; a sufficiency or at least a competency of parts and abilities whereby they are gifted and qualified for the office. For God who disdained a blind and lame sacrifice, under the Law, doth not imploy and make use of a blind and lame Priest, who must of necessity offer a blind and a lame sacrifice.

He that sendeth a message by the hand of a fool, cutteth off the feet, saith the wise man, Prov. 26. 6. And God never sends a fool of his Errand. He doth not command him to run, and cut off his feet, or deny him legs. Christ the *eternal word of God* hath nothing to do with their tongues that cannot *speak the word*. That are not [illegible] which is St. *Paul's* Character of a lawful Minister, 1 *Tim.* 3. 2. *Both able and apt to teach.*

Secondly, But besides this, there is an outward calling, which is from God; for it is his Ordinance, but by man; The imposition of hands, The Ordination of the Church, as the ordinary means and instruments. And though the outward calling may not compare with the inward, either in 2. And outward Calling.

in point of excellency, or necessity: yet in a constituted and settled Church, and in an ordinary way, this outward calling is of simple and absolute necessity. *No man taketh this honour unto himself but he that is called of God, as was Aaron*, Heb. 5. 4. and that is by mans Ministery. And not to wave the comparison of my Text, As in Metal, there is both the *Bullion* as it lies in the mass and bulk, And there is the *Coin* after it hath once passed the mould, and Mint, and received the stamp and impress and superscription of the Prince. Even so the *inward calling is as the Bullion of Gold and Silver*, which shews the intrinsick worth and value, and is the very nature and substance of it. But the *outward calling is as the coining and minting of this Bullion in ordination*, which sets upon it the *stamp of Christs Ministry, and makes it current and passable among men.*

Secondly, in respect of the End.

Secondly, These spirits are said to be of God in respect of the End.

For as in nature the efficient and final cause is one and the same; so is it every way as true in Divinity. *God is Alpha and Omega, the beginning and the end of all things. For of him, and through him, and to him are all things*, Rom. 11. 36. And those Spirits are of God that are for God, that intend God, that tend to God as to their ultimate and last end.

When as *Luther* first began to appear in *Germany*, and his Doctrine passed sundry censures and constructions according to the variety of mens apprehensions, and their particular interests and engagements, Dr. *Staupitius* professed for his part that he was the better satisfied with it, and the more throughly confirmed in the belief of it, (g) *Quod omnia in solidum Deo ascribebat: That it did entirely ascribe all to the praise of Gods grace & glory.* And certainly those Spirits are of God, that do most abase and depress the aspiring pride, and haughtiness of mans heart; That do vilifie, yea nullifie the spiritual impotency and disability of mans decaied, wounded, and dead nature; that do extol and magnifie the free grace of God in Christ; that inhance and advance his glory. These, these are the Spirits, who as they are for God, so they likewise are of God,

(g) *Hoc mihi placet quod hæc doctrina quam prædicat, gloriam & omnia soli Deo tribuit hominibus nihil Luther. loc. Com. Quar. Glaf. cap. 30.*

2. The

2. The second thing considerable in the trial next after the metal, is the *Touchstone*, and that is either

1. *False and counterfeit*,
2. *Or else right and true*.

The false and counterfeit Touchstones are these five in number.

1. *Pretended Revelations*.
2. *Lying Miracles*.
3. *Excellency of Parts and Abilities*.
4. *Holiness of Life*.
5. *Success, or truth of Events*.

The Touchstone, and that double.

The false or counterfeit which is five fold.

The first false and counterfeit Touchstone is *Pretended Revelations*.

These our (h) *Enthusiasts* and *Anabaptists*, the *Dreamers* of our latter times, as Saint *Jude* fitly styles them, boast and brag of, and prattle much to little purpose, of their secret instincts and inspirations. So did *Suenckfeildius*, a whelp of that litter; who, as if he had been a Prophet drops from Heaven, or fallen out of the Clouds, did amaze and inchant mens minds with those high flown terms, *Illumination, Revelation, Deification of the interior and spiritual men*; words misapplied and perverted by him, and grosly understood by the common multitude. And that I may extricate and wind my self out of ambiguities all at once. True it is that God doth enlighten the minds of his children in the knowledge of spiritual and saving mysteries, and inwardly reveal unto them the sense and feeling of Gods love in Christ; so that they taste and see how *gracious the Lord is*, as the Psalmist has it, *Psal.* 34. 8. abounding more and more in *Knowledge*, ἢ πᾶσα ἐπίγνωσι, *and in all judgement*, as Saint *Paul* prayes for the the *Philippians*, Phil. 1. 19. yet this affords no ground, or footing for any new Revelation, by way of Supplement or Addition to the written word, either against, or besides the Scriptures.

The first, pretended Revelations.

(h) *Dicunt paracletum plura in Montano dixisse, quam Christum in Evangelium protulisse. Nec tantum plura sed etiam meliora, atque majora. Tertul. Prescr. adv. Hæret. c. 152. Fanatici spiritus hodie quicquid somniant, volunt esse spiritum sanctum. Luther. Tom. 4. fol. 511.* οὐ πᾶν ἐνύπνιον ἐνθὺς προφητεία. *Basilius.*

Though we or an Angel from Heaven preach any other Gospel unto you, than that we have preached unto you, let him be accursed, Gal. 1. 8. *Though we*, Saint *Paul* himself, who was rapt into the third Heaven, or an Angel from Heaven preach

preach any other Gospel παρ' ὃ, *non solum contrarium sed diversum.* Not onely that which is directly contrary, but any way different: Let him be accounted execrable and abominable; that is Saint *Pauls* doom upon himself and others.

For the Doctrine of Salvation touching faith and manners, whatsoever is necessary to be believed or observed, is revealed from Heaven already; and they that expect and look for any new revelations, may go out and seek for them, as the children of the Prophets did for *Elias* body after it was taken up into Heaven, 2 *King.* 2. 17. but shall be sure to return without it.

Optat. lib. 5. Si fuerit inter fratres contentio orta, non itur ad tumulum sed quaeritur Testamentum. Et qui de tumulo quiescit, tacitis de tabulis loquitur. ibidem. Nobis curiositate opus non est post christum, nec inquisitione post Evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse quod ultra credere debeamus, Tert. Presc. cap. 8.

1. *Quid pulsamus ad cœlum cum habeamus in Evangelio Testamentum,* saith *Optatus* excellently. To what end should we knock at Heaven gates for Revelations, when as we have Christs last Will and Testament in the Gospel. There may be indeed a Codicill or Schedule annexed to the Will of a dying man, as long as he is alive. And the same may be as authentick and forcible as the original Will, if it hath his hand and seal to speak for it, and be ratified by the testimony of others. But Christ is deceased long ago, his Will is consigned and sealed up, and proved in the High Court of Heaven: and in that regard there can be no Codicil or Schedule of new Revelation affixed, or added to the word revealed.

The second lying Miracles

2. A second false Touchstone is *Lying Miracles,* which are so far from the discovery of the true, that they are rather a sign of counterfeit metal, and a mark of false Prophets. 1. *There shall arise false Prophets and shall shew great signs and wonders,* Matth. 24. 24. The coming of Antichrist the man of sin, is with all power, and signs, and lying wonders: Τέρασι ψεύδους, *wonders of lyes*; an usual Hebraism in Scripture, 2 *Thess.* 2. 9. And those *unclean spirits that*

(i) Contra istos (ut sic loquar) mirabiliarios cautum me fecit Deus meus, dicens: In novissimis temporibus exurgent pseudoprophetæ facientes signa & prodigia: ut seducant si fieri potest etiam electos. August. in Evangel. secund. Johan. Tractat. 13.

came

came out of the mouth of the Dragon, are not to ſeek for miracles; *For they are the ſpirits of Devils working miracles*, Rev. 16. 14. *The ſpirits of Devils*, and yet working miracles. And theſe miracles are either (*u*) *portenta falſi lacium ſpirituum, aut figmenta mendacium hominum*, as St. *Auſtin* ſtates the queſtion. The prodigies of lying ſpirits, or elſe the impoſture and Legerdemain of jugling Mountebancks.

(*u*) *Auguſt. de Donato & Pontio, miracula operantibus. De unit. Eccleſ. cap. 16. Damones nonnulla faciunt ſanctis Angelis ſimilia; non veritate ſed ſpecie, non ſapientia, ſed plane fallacia. Auguſt. Epiſt.* 49.

There are *falſe Prophets* as well as *Poets*, who tell of ſtrange wonders, but ſuch as are not to be believed. *Mira canunt, ſed non credenda Poetæ*. And this we may lay down for a ſure concluſion, That *falſe Prophets* may make ſhew of *falſe Miracles*, their natural and baſe children every way like unto their parents.

3. A third falſe Touchſtone for the trial of Spirits, is, *excellency of parts and abilities*, pregnancy of wit, profoundneſs of judgement, a high ſtrain of eloquence and eloquution, a voluble inſinuative and perſwaſive tongue, the excellent knowledge of Arts and Sciences, variety of tongues and languages. All theſe are but common gifts, and it oft-times ſo falls out, that there are many of Gods gifts and graces in wicked men without God himſelf. *Nihil prodeſt Donorum largitas, ubi aliquod ſpiritus donum habetur, & ſpiritus ipſe non habetur*, as *Fulgentius* elegantly; Though there be never ſo liberal a Largeſs of the gifts of the ſpirit, it is of no avail; where the ſpirit of grace it ſelf is not poſſeſſed, and retained.

The third excellency of parts and abilities.

4. The fourth falſe Touchſtone is *Holineſs of life*. This is a ſtrong attractiue of every ingenuous and honeſt heart. And it wrought upon the affections of *Chriſt, who eaſt his eyes upon the young man in the Goſpel and loved him*, Mark 10. 21.

The fourth holineſs of life.

There is not a more powerful argument to perſwade and prevail with men, than the ſhew of holineſs; which the Devil knows well enough, who when he cannot work his ends as long as he is *clad in black, he puts on his white apparrel, and transforms himſelf into an Angel of light*, 2 Cor. 11. 14. A Fiend of darkneſs may appear as an

Angel of light. And here may be the truth of Holinesse, at least in some degrees, even in false Prophets: as there was in *Swenkfeldius* afore mentioned, one who did pour out most fervent prayers unto God day by day, and led a chast and sober life; so that a great Chronologer of his time, *Botholerus*, passed this censure on him, *Swenkfeldium non defuisse cor bonum, sed caput regulatum*, Swenkfeldius wanted not a good heart, but a regulated, and well ordered head. For these two must concur to the integrity of a true Prophet: *A sound brain*, and a *sincere heart*: And though a sincere heart is to be preferred before a sound brain, yet where this sound brain is wanting, it may make a man a false Prophet.

(k) *Spanhem. Histor. de Sect. Anabap.*

The fifth, successe, or truth of events.

The fifth and last counterfeit Touchstone, is *successe or truth of events.*

If there arise among you a Prophet, or a Dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, Deut. 13.1,2. Implying that a sign or wonder may come to pass foretold by a Dreamer, and yet the party be a false Prophet.

We must not judge of things by the event or issue; and it is just with God to deny them successe, who make successe the rule of their judgement, or the Touchstone of their triall.

2. The true Touchstone.

These are the false and counterfeit touchstones: But besides these there is a true and a right touchstone. That same *Lydius Lapis*, the *sword of the Spirit*, like unto that of *Goliah, none to this*: the supreme Judge of Controversies, the Adequate rule of faith, the infallible Canon and Index both of its own straightnesse, and the crookednesse of all things else.

() *Sint castæ deliciæ meæ Scripturæ tuæ, nec fallar in eis, nec fallam ex eis. Aug. vet. Conf. l. 11. c. 2. Adoro Scripturæ plenitudinem.*

() The written word, the Book of the Scriptures, and whatsoever will not abide the triall of this touchstone; it may be, it ought to be refused and rejected with the same facility that it is asserted and maintained. *To the Law, To the Testimonies*, Isa. 8.20.

This is Gods rule of direction to the people, to have

Scriptum esse docent Hermogenis officina. Si non est scriptum timeat væ illud, adjicientibus aut detrahentibus destinatum. Tertul. Adv. Hermog. c. 22.

re-

recourſe unto the Law, the ſtreight, and even, and inflexible rule of the Law. *If they ſpeak not according to this word, it is becauſe there is no light in them.* That is the beſt means of conviction of falſe Prophets, to bring them to the Law, though full ſore againſt their wills.

The Miniſters of the Goſpel are ſpiritual *ſouldiers*, and they muſt as ſouldiers upon their watch, both know and give *the word*; and it is the peoples duty to demand and require *the word* of them; *If they ſpeak not according to this word, there is no light in them.*

3. The third thing conſiderable in this Triall, is the *Touch*, or the application of the metals unto the Touch-ſtone, and ſhews it ſelf in the diſcovery of a five-fold property. The touch which ſhewes it ſelf in five properties.

1. *Holineſs in reſpect of God.*
2. *Peaceableneſs in the Church and State.*
3. *Obedience to Authority.*
4. *Charity to our Brethren.*
5. *Humility in our own perſons.*

1 Firſt there muſt be a *touch of holineſs in reſpect of God.* *The wiſdom that is from above is firſt pure*, Jam. 3. 17. And what Saint *James* ſpeaks of Divine Wiſdom, may as truly be affirmed of the *Spirits that are of God.* They are pure in the firſt place. A touch of Holineſs in reſpect of God.

Holineſs becomes thy houſe for ever, ſaith the Pſalmiſt, *Pſal.* 83.5. And if holineſs becomes the material Temple, then much more the myſtical. And if the myſtical Temple, then chiefly the Prieſts and Miniſters of the Temple. *Be ye clean that bear the veſſels of the Lord*, Iſa. 52. 11. Yea above all other the High Prieſt under the Law had this Motto ingraven upon his Mitre, *Holineſs unto the Lord.* And certainly the Miniſters of the Goſpel are every way as much bound to make good this impreſs and inſcription. Not like unto the high Prieſt and Biſhop of *Rome*, who bears no leſs than *His Holineſs* in the abſtract; he being in the mean time as S. *Paul* juſtly ſtiles him, ὁ ἄνομος, that ſtigmatical Out-law *and man of ſin.* And if we muſt needs grant him the Livery of Holineſs, let him be ac-

counted holy as (k) Pope *Hildebrand*, one of his own rank and order, *sed Sanctus Satanus*. It is the holy Epithet that is given him by *Damianus*. And let them be for ever honoured and magnified in their royal Title to all posterity (l) As *holy Sodomites and Adulterers, at the best, holy Traitors, holy Apostates, holy Atheists, and holy Devils.*

(k) *An ad priorem partem nominis Hildebrandini, alluserit Petrus Damiani, cum Hildebrandum. Virgam Assur, Sanctum suum satanam appellat equidem nescio: quod ad posteriorem attinet, ipse reclamat, fuisse illum furialem mundi incendiarium, adeoque ipsum Acherontæ movisse, ut ad annum, demum perduceretur tyrannis Antichristi. Usserius de Christ. Eccles. succes. cap. 5. pag. 112.*

(l) *Sanctos Cinædos, sanctos adulteros, sanctos proditores, & parricidas, sanctos Apostatas, sanctos Atheos, sanctos Diabolos. Defens. Eccles. Anglic. Cracanth. cap. 2.*

If the words sound something harsh, I speak them not without authority: they are not mine, but one of the Worthies of our Church.

These are the men that are at *league with Hell*, and exorcise the Devils by consent, or else as by a Writ *De ejectione Firmâ*, cast them out of their Churches at their pleasure; but can in no case dislodge, or conjure them out of their own consciences: whose very Reliques, their Ashes, Salt, Candles, Oyl, Wafers, are all holy in the highest degree; yea, their Bells are baptized by them, while they in the mean time remain impure wretches, and their inward parts are very filthiness. But far be it from us to resemble them in their wickedness, or to be holy with their holiness.

Let it not be thought enough for the Ministers of the Gospel to be men in holy orders & of impure and unholy lives: to be *clad in black*, a colour of gravity, and to be *light* in their carriage and behaviour. Nor let it seem sufficient to be meer outsides and formalists in religion, like unto an empty superficies without bulk or body, ringing out that solemn peal of the Jews, *The Temple of the Lord, The Temple of the Lord*, And yet these *Templars, This order of the Templars*, for the most part have but little regard to the Lord of the Temple, and as small care to maintain the honour of the mystical.

Let us not confine all holiness to the publick place of Gods

Gods worship, but reserve some part of it at least, and assign it to the time. And if we maintain out of judgment the *calling of Bishops*, the duty of Tithes of Divine right, let the *Lords day* obtain as much favour at our hands, let Christ be thought the Author of it, whose name it bears, and not pass for an *Ecclesiastical constitution.*

Let not these spirits that are of God, be holy in this manner; *but as he that hath called you is holy, so be ye holy in all manner of conversation*, 1 Pet. 1. 15.

2. Secondly, there must be a *touch of peaceableness in respect of the Church and State. The wisdom that is from above, is first pure, then peaceable*, Jam. 3. 17. A touch of peaceableness in respect of the Church and State.

Even so the spirits that are from above, are pure in the first place, and peaceable in the second.

The fruit of righteousness is sown in peace, verse 18. Peace is the seed of righteousness; This is a duty that concerns Christians in the generality. *Seek peace and pursue it*, Psal. 34. 14. but especially the Ministers of the Gospel, who are Embassadors of *Christ* the *Prince of peace*, whose office it is to bring good tidings, to publish peace, to preach peace, to pray for peace, and to endeavour by all lawful means to procure a true and sound peace: For although the civil and secular Jurisdiction of the Clergy be lately abrogated and annulled, and Ministers remain no longer *Justices of peace*; yet they are and must for ever continue *Ministri pacis, Ministers of peace.*

And that which should encourage and provoke them thereunto, is the present sense and woful experience of the calamities of a civil war.

The old *Athenians* never consulted about peace, until they were clad in their mourning gowns. How hath this whole Kingdom been clad in black, the Livery of sorrow and lamentation, as if we were now solemnizing the funeral Exequies of our Nation. The disconsolate Widow bemoaning the loss of her dearest Husband, Parents bewailing the fruit of their own Womb; *Rachel weeping for her children, refused to be comforted, because they were not.* How hath the High and Honorable Person, the Great and Grave

Grave Counſellor, been ſnatcht away by an untimely death. And is it not high time to adviſe of peace?

Lucan Bel. Pharſal.

Heu quantum potuit terræ pelagiq; parari
Hoc quem civiles hauſerunt ſanguine dextræ!

And had there been half ſo much Engliſh blood hazarded and adventured, as hath been already ſhed in this civil war, we might have made a vehement impreſſion upon the common enemy; redeemed and ranſomed the Palatinate out of the hands of Popery and cruelty, whereunto it hath been morgaged for many years. We might have ſubdued and conquered the Iriſh Rebels long agoe; thoſe barbarous and blood thirſty Rebels, not once to be mentioned or thought of, without juſt horror and execration; *Who now roar in the midſt of the Congregations, and ſet up their Enſigns for ſigns. They have ſaid in their hearts, let us deſtroy them together, They have burnt up all the houſes of God in the land*, Pſal. 74. 4, 8. Yea they have burnt up not the material houſes of God alone, but well near all the myſtical Temples of God with the fiery flames of a civil war.

A touch of obedience to Authority.

3. Thirdly, there muſt be a *touch (1) of obedience to Authorities*; For though humane laws do not bind the conſcience directly, and by an immediate power and vertue of their own; yet have they a binding power indirectly, and at the ſecond hand.

(1) *Mallem obedire quam miracula facere, etiamſi poſſem.*

The Commands of God are authoritative for their own ſake.

The Ordinances of man ſo far forth, as they are agreeable to the law of God, and the law of the Land.

It was *Luthers* anſwer to the Biſhop of *Brandenbourg* diſſuading him from the preſent publiſhing of his Propoſitions. *Tom. 1. Epiſt. Luth. Epiſt. 32.*

Let every ſoul be ſubject to the higher powers, Rom. 13. 1. And how hath this Text been ſtrained and ſqueezed of late? *And as the wringing of the noſe bringeth forth blood*, ſaith the wiſe man, *Prov.* 30. 33. So ſome, and thoſe not a few, by a violent wringing of this Text of the Apoſtle, have forced blood out of it: and yet I find the reſult of the place to be no other than this; The abſolute neceſſity of

of a regular and orderly ſubjection: ὑποταγὴ, that is Saint *Pauls* word, which is bred in the wars, and taken up from the exerciſe of martial diſcipline; where the common ſouldier is ſubject to his Captain, the Captain to his Colonel, the Colonel to the Chieftain, or General, according to the order of war: but if either General, Colonel, or Captain command any thing that is contrary to the rules of military diſcipline, if they break their ranks, or run over into the camp of the enemy; the common ſouldier is not herein bound to obſerve their commands, or follow their example.

And that which order and diſcipline is in an *Army*, the ſame are laws & ſtatutes in an eſtabliſhed State. *And* this is all that may be clearly collected out of S. *Pauls* ὑποταγὴ, a legal and orderly ſubjection. And as for thoſe *higher powers* whereof he ſpeaks, they are ſundry forms and kinds of government, or the ſeveral degrees of the ſame government. There is a *Monarchy* where a *King* commands in chief; an *Ariſtocracy* that is ſwayed and ruled by ſelect *States* and *Senators*; a *Democracy* where the power of government is veſted and lodged in the *common people*. And they that are members of any of theſe, muſt conform themſelves to the law of the whole, and teſtifie their ſubjection: and as to the ſeveral forms, ſo to the different degrees of the ſame government; to every degree of ſuperiority, ſupream and ſubordinate, even to the meaneſt and loweſt Officer, a petty and a pariſh Conſtable. And that Text of Saint *Peter* may well ſerve for a Commentary upon Saint *Paul*, 1 Pet. 3. 2. 21. 14. *Submit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupream, or unto governors, as unto thoſe that are ſent by him.* Which is all one, as if Saint *Peter* had expreſſed himſelf more particularly, and come home to the preſent caſe of the Kingdom, *To the King as to the Supreme, or to the Parliament as to the Governors that are ſent by him.* For the King and Parliament as they are joined together in the civil polity and conſtitution of our Kingdom, ſo muſt they be conjoined in our ſubjection. *And* it is an un-

undeniable principle in reaſon; *ſubordinata non pugnant.* The ſupreme and ſubordinate do not fight in their nature, or in action and outward oppoſition; Howſoever the vulgar ſort conceive and miſjudge the contrary; and they that go about to make them fight againſt each other, or endeavour to divide betwixt them, they ſhew themſelves the diſciples of the *Florentine*, and well verſed in his politiques, *Divide & impera: That ſo by dividing betwixt both, they may rule alone.*

A Touch of charity to our Chriſtian Brethren.

Fourthly, There muſt be a *Touch of charity to our Chriſtian Brethren.* *God is love* ſaith St. *John*, 1 *John* 4. 8. not onely cauſally, as the efficient and the author, but formally and in his own nature. And there is not any ſpiritual or ſupernatural quality whereby we approach and draw nearer unto God; and more perfectly communicate in the divine nature, then the grace of love. *Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God*, 1 John 4. 7. and if *God is love*, and love cometh of God, then ſure thoſe ſpirits that are of God, muſt needs have this Touch of charity.

Three Characters of the Donatiſts.

And yet if we bring the greater part of the Metal to the true Touchſtone, they manifeſtly bewray the want of it. I will onely acquaint you with ſome of the Marks and Characters of the old Donatiſts as I find them alledged by *Optatus*, and exemplifie them in the Donatiſts of the laſt ſtamp. And they are Three in number.

The ingroſſing the name of the Church.

m *Optat. lib.* 2.

Firſt, was the ingroſſing and as it were monopolizing of the name of the Church, as if they alone had the Patent for it. (*m*) *Vultis vos ſolos eſſe totum, qui in omni toto non eſtis*, ſaith *Optatus* of them. And how fitly doth this Character agree to the Church of *Rome*, *Babylon* of the Weſt, who prides her ſelf with *Babylon* in the Eaſt, and ſpeaks in her Ancient language, *Iſa.* 47. 8. *I am and none elſe beſides me*, aſſuming and uſurping the ſtile and Title of the Catholique Church, which is the confuſion of a particular with an univerſal, and withall implies a groſs and evident contradiction. For if it be the Roman, it is not Catholique; and

and if the Catholique Church, it is no longer Roman.

Secondly, a ſecond Mark of the Donatiſts was their ſupercilious renouncing and diſclaiming all Brotherly communion with the Orthodox, (*n*) *Nolunt ſe Fratres dici*, ſaith *Optatus*. They thought it a diſparagement to be known for their Brethren. 2. The diſclaiming of Brotherly communion.

n *Optat. lib.* 1.

And herein the Church of *Rome* offends as in the former, who deny unto the Proteſtant party all right and title unto the Church as their common Mother, will in no wiſe acknowledge them for their Brethren; Brand them with the odious name of Hereticks, and accurſe them unto death.

Thirdly, a third Character of the Donatiſts, was their common opprobry and reproaches which they familiarly inſerted into their Tractates and Sermons, who having made choice of Scripture for their Text, they were wont to Comment upon it with ſhameleſs railings and revilings. (*o*) *Profertis Evangelium & facitis abſenti fratri convitium*, as *Optatus* relates it. 3. Opprobrious and reproachful ſpeeches.

o *Nullus veſtrum eſt qui non convitia noſtra ſuis tractatibus miſceat. Lectiones dominicas incipitis, & tractatus veſtros ad noſtras injurias explicatis. Optat. lib.* 4.

Not to ſpeak of the open Enemy of Religion; thoſe railing Rabſhakehs of Prieſts and Jeſuits: are there not a great part even of profeſſing Proteſtants that are guilty of this ſin? and may not that of the Pſalmiſt be fitly applied to many of them? *Pſal.* 50. 20. *Thou ſitteſt and ſpeakeſt againſt thy brother: Thou ſlandereſt thine own mothers ſon.* What elſe mean thoſe *paultry Pamphlets, lying Libels, defamatory Declarations, bitter Sarcaſms and invectives?* So that there is juſt cauſe to renew St. *Hilaries* complaint of old, (*p*) *Cum alter cœpit eſſe Anathema alteri; prope jam nemo eſt Chriſti.* When one Chriſtian beſpatters and beſprinkles another with ſcurrilous and ſcandalous reports, what is now become of Chriſtianity? Is not Chriſt well neer loſt among us? O how are we fallen from the Primitive piety, purity and charity of the ancient Chriſtians for which they were ſo renowned in the eyes of God and Men! inſomuch that it was taken up as an uſual by-word of commendation, and that from the mouths of the Heathen, (*q*) *Vide ut invicem ſe diligunt. See how theſe Chriſtians love one another.*

p *Hilar. ad Conſtant. l.* 2.

q *Tertul. Apolog.*

And may not the contrary be charged home upon us. See how these Christians hate and spleen, yea see, see not without a just passion of shame and grief, how they malice and malign each other.

A Touch of Humility in respect of themselves.

Fifthly, There must be a *Touch of humility in respect of themselves. God is the high and lofty that dwels in the high and holy place, with him also that is of an humble and contrite spirit.* So he speaks of himself, *Isa.* 57. 15. There are but two places where God dwels. *The High,* and the Low. The *highest Heaven.* And the *lowest heart.*

There is nothing more opposite to the nature of God then humility, as being the most high: And yet nothing more suitable to his affection and desire.

Two manner of waies.

The spirits that are of God must be spirits of humility. And yet both

1. *In their inward Temper and constitution.*
2. *In their outward carriage and behaviour.*

1. In their inward temper and constitution.

First, they must be *spirits of humility in their inward temper and constitution.* Such a one was St. *Paul,* reporting himself the *least of Saints,* and yet the *greatest of all sinners. Christ Jesus came into the world to save sinners whereof I am chief,* 1 Tim. 1. 15. There St. *Paul* was the chief of sinners. *Unto me who am less then the least of all Saints, is the grace given,* Ephes. 3. 8. Here we find him the least of all Saints, Ἐλαχιστοτέρῳ, *less then the least*; which if it were Emphatically and throughly translated, should be rendred *minimissimo*; a degree above the superlative, wherein St. *Paul detracts as much from himself as he adds unto the word.* Even so the spirits that are of God must have a mean conceit of their own excellency, a weak apprehension of their own strength, a low prised opinion of the sublimity of their gifts and graces.

2. In their outward carriage and behaviour.

Secondly, the spirits that are of God must be *spirits of humility in their outward carriage and behaviour. The Kings of the Gentiles exercise dominion over them; and they that exercise authority upon them are called Benefactors. Vos autem non sic. But it shall not be so among you,* Luke 22. 25, 26. where our Saviour lays down a direct and a Diametral

tral oppoſition betwixt the rule of the Gentiles, and the power and authority of his Diſciples.

And if it be excepted that Chriſt onely forbids a Tyrannical Government, Let them conſult with the Original in St. *Luke*, and they ſhall not find it κατακυριευουσιν but κυριευουσιν, which notes the orderly Exerciſe and Adminiſtration of it.

And in caſe our Saviour caſhiers not the juriſdiction and Lordſhip of the Clergy, yet doubtleſs he condemns the Domineering and Lording of the Clergy. And Saint *Peter* is moſt expreſs and punctual in the point, *Not as Lords over God's Heritage*, 1 Pet. 5. 3. Away with the Domineering and Lording over mens conſciences or perſons; away with that ſupercilious and ſtately carriage to others; or thoſe of their own rank and order, *bearing thunder and lightning in their countenances*: Brow beating and *looking a skue upon men*, as if they were unworthy of a *full eyed glance*, or a *fair aſpect*. Theſe, theſe are not the things that honour them, though never ſo honourable and reverend in themſelves. But eaſineſs of acceſs, affability, meekneſs, and gentleneſs, and in the *height* of dignity, the *lowlineſs* of humility.

And it was ſoveraign councel of a holy and wiſe man to the Britiſh Biſhops and Monks of *Bangor*, ſummoned by *Auſtin* the Monk to convene him in a Synod; That if he were humble and lowly in his carriage, They ſhould then give him the right hand of fellowſhip, and agree with him as the ſervant of God. The ſpirits that are of God, muſt be ſpirits of humility.

Fourthly, the fourth and laſt thing obſervable in this triall, is the *Metaliſts*, lapidaries, or *the parties that muſt make this Triall*. And they are of two ſorts. 4. The Metaliſts or Lapidaries of two ſorts.

1. *Private Chriſtians.*
2. *Publique Officers.*

1. The firſt ſort of *Metaliſts* that muſt have a hand in the Trial of ſpirits, are *private Chriſtians*. 1. Private Chriſtians.

The Church of *Rome* doth many ways uſurp over the rights and liberties of the common people, denying them

the knowledge of the Scriptures, thereby to blindfold and hoodwink them in ignorance; that so being hooded like unto Hawks, they may sist them as they list, and carry them about at pleasure: And as they bereave them of the reading of the Scriptures in a known tongue, so do they abridge them of all power, of trial and examination.

And yet this is a duty which St. *Paul* presses with a great deal of earnestnes, (q) *Try all things*, 1 Thess. 5. 21. δοκιμάζετε, the very self same word that is used in the Text. And the Exhortation is directed not to the Pastor alone, but to the Common people.

And it is recorded to the perpetual commendation of the *noble Bereans*, Acts 17. 11. *That they searched the Scriptures with all readines whether those things were so.* ἀνακρίνοντες τὰς γραφάς. They discerned and judged of them. And what is it that debarrs the people from, or hinders them in the doing of it, who are rational men as well as others, indued with the faculty and use of reason?

I speak as to wise men, judge ye what I say, so *Paul* to the *Corinthians*, 1 Cor. 10. 15. And many of them are not onely rational but spiritual, inwardly enlightned with the spirit: *And he that is spiritual judgeth all things*, saith the same Apostle, 1 *Cor.* 2. 15. not indefinitely and simply all things: not all the mysteries of Art or Nature, not all the secrets of Reason and Religion; but all things that fall within the latitude and compasse of the proper object. As the Eye seeth all things; that is, all sorts of colours: and the Ear heareth all things; that is, the differences of all sounds: even so the spiritual man judges all things that are essentially and absolutely necessary to his Salvation; not that he is qualified with that extraordinary gift of discerning of spirits, which was peculiar to the first age of the Apostles, 1 *Cor.* 12. 10. not that he hath the judgement of Definition to mint any new Articles of faith, and Magisterially to determine the Rules of belief and manners: yet hath he the judgement of discretion, inabling him out of an inward spiritual light to judge of things according

q *Betrum carpe, spinam cave: Cathedra Mosis vitis erat: Phariseorum mores spina erant. Betrum inter spinas caute lege; ne dum quæris fructum, lacereres manum. Et cum audis bona docentem, ne imiteris mala facientem, Quæ dicunt facite, legite uvas: quæ autem faciunt, facere nolite. cavete spinas. Augustin. Tract. 46. in Evang. secund. Johan. Grandis est prudentiæ, aurum in luto quærere Hiero. Epist. ad Letam.*

cording to the written word, and no otherwiſe. I ſay to judge according to rule, as well as others.

For not only the Church of God in the general, but each private and particular perſon may truly and confidently affirm of himſelf, and ſay with the Spouſe in the *Canticles*, Cant. 2.4. *Introduxit me in cellam vinariam, Chriſt hath led me into his wine celler*: that is, (as (r) *Bernard* ſweetly applies it) He hath revealed to me, even unto me, though a private Chriſtian, the knowledge of heavenly myſteries.

(u) *Bernard in Cant.*

2. A ſecond ſort of Metaliſts that muſt have a hand in the trial of Spirits, are publick officers: and they are of two ſorts. Publick Officers and thoſe two.

1. *The Magiſtrate.*
2. *The Miniſter.*

1. Firſt the *Magiſtrate*, the Supreme Magiſtrate, the King or Prince muſt try the ſpirits by re-enacting religious and politique Laws, by making uſe of the Civil Sword, and by a coactive and coercive power compel men to obedience. The Magiſtrate.

For if ordinary Juſtices by a derived authority challenge this power and priviledge as inherent and inſeparable from their places, *to bind men to the peace, and to the good behaviour*; then much more the Supreme Juſtice may, *muſt bind men to the peace of the State*; and bind them to *their good behaviour in the Church*, to worſhip God in this or that manner, as they ſhall eſtabliſh; provided alwayes that all their Decrees and Conſtitutions be agreeable to the general rules of Church-Government, εὐταξίαν καὶ τάξιν καὶ οἰκοδομήν *Decency Order, Edification*; and thereof not every private perſon, but the King with the great Councel of the Land muſt be the Supreme and Soveraign Judg. How elſe is the King their Soveraign? how is it the Supreme Court of Parliament?

2. Secondly, *the Miniſter* muſt try the ſpirits, and that either as ſolitary and ſingle by himſelf apart, or gathered together in Synods, Councils, Provincial, National, General. By teaching publickly in the Congregation, therein The Miniſter.

therein informing men of their dutie; by laying hold of the Keys of the Church, and by denouncing sometimes the censure of Excommunication against those that are obstinate and incorrigible.

And unless there be this *Trial of Spirits* by the publick Magistrate and Minister; Kingdoms will eftsoone degenerate into the *Cyclops* Commonwealth, ἀκούοι οὐδεὶς οὐδὲν οὐδενὸς, wherein *no man will hear or obey another.*

All things will grow into a confusion, yea into a combustion both in Church and State. The publick worship of God will be as a peal of Changes without tune or order: and not only the Bells in the Steeple, but the Ministers in the Pulpit will ring Awke (as in times of combustion) the Treble, the Tenor, the Little, the Great Bell will jar, and strike against each other: *Tot erint Schismata quot Sacerdotes* (as *Hierom* tells the *Luciferians*) *There will be as many Schismes as Ministers.*

(s) *Hieron. advers. Lucif.*

The Independency of Churches will breed (as may justly be feared) an Independency of Pastors; and the Independency of Pastors will end in the Independency of the people. Every man will be a Law to himself.

Two things there are which are the bane and ruine of a Church.

1. *Dependency.*
2. *Independency.*

A slavish dependency upon the opinions, humours, and practises of men in place of eminency.

A Royal independency in respect of lawful and just authority: We have suffered much of late by Dependency on the one hand, God grant we suffer not as much by Independency on the other.

The second part of the Text. The Motive Therein a threefold circumstance.

And so I pass from the Matter to the Motive, the last part of the Text, as it lies couched in these words: *For many false Prophets are gone out into the world.* Wherein we may take notice of a threefold circumstance.

1. Their Nature; *False Prophets.*
2. Their Number; *Many.*

3. Their

3. Their active diligence and restless endeavours, or their manifestation and discovery; *They are gone out into the world.*

1. First they are described from their name and nature, *False Prophets.* There are ψευδοχριστιανοι, and ψευδοπροφηται, False Christians of private rank and quality, and false Prophets of publick office and employment. And that which makes them such is not any defect or want in their profession. *Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening wolves,* Mat. 7. 15. *Quænam sunt istæ pelles ovium nisi nominis Christiani extrinsecus superficies,* saith (t) *Tertullian: what is this sheeps cloathing but the outward superficies of Christianity.* Ravening wolves are clad in sheeps cloathing; and false Prophets are outside professors, and wear the livery of the true Religion.

First their Name and Nature: False Prophets.

(t) *Tertul. de Prescript. adv. Hæret. c. 4.*

Neither is it the impurity of their lives that denominates them to be such: For truth and falshood relate to the understanding, as the proper object of it. But the habits of good and evil are placed in the Will, as in the subject: and it is not the pravity of the Will, but the error of the Judgement that gives them this stile and title; It is corruption of manners that argues a bad Christian; but erroneous Doctrine that makes a false Prophet.

The Apostle Saint *Paul* layes down a threefold badge or cognizance of them in his farewel Sermon at *Ephesus*, Act. 20. 29, 30.

A threefold badge of false Prophets.

For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw Disciples after them.

1. The first badge of false Prophets is *spiritual cruelty*; *Not sparing the flock.* And no marvel, as being *ravening wolves.* So far shall they be from sparing it, that they shall disperse and scatter it abroad, devour and worry it, rend and tear it in pieces, with Church distractions and divisions.

Spiritual cruelty.

2. A second badge of false Prophets is prodigious and

Prodigious & portentuous Doctrine.

and

and portentuous Doctrine; misbegotten Monsters of strange opinions: *Speaking perverse things*, διεστραμμένα, *They shall draw the Word the wrong way, and cause convulsions in Religion.*

An itch of Pride and vain-glory.

3. The third badge of false Prophets, is *an itch of pride and vain glory, To draw Disciples after them.* For pride, as it is the Mother of all Hereticks, so it shews it self in nothing more than inveigling and intangling others with their opinions.

(r) *Numquam erat hæreticus qui suas non habuerit. Philumenas Pam. de Apell. in Presc. adv. hær.*

This is the aspiring ambition of false Prophets, to be the ring-leaders of a Faction; to be the Captains of a Troop, or Company; Colonels of a Regiment; to carry *four hundred men after them*, with *Theudas* in the *Acts*; and to be followed by a multitude: and their Army for the most part consists of (*u*) Women; *which lead captive silly women laden with sins, led away with divers lusts*; as Saint *Paul* sets them forth, 2 *Tim.* 3. 6. γυναικάρια, *little women* (as the word imports) *silly women*; as the last Translation renders it, *vitious and sinful women, laden with sins, led away with divers lusts.*

Totus adulter, & prædicationis, & carnis It is *Tertullians* character of *Hermogenes*, that he did not only adulterate the Word of God, but was likewise guilty of corporal adultery and uncleanness. *Tertul. adverse. Hermog cap.* 1.

Their Number; *Many.*

2. The second circumstance in the description of false Prophets, is their Number; *Many.*

Behold a company, as *Leah* spake at the birth of *Gad.* And they may fitly answer with the Fiend in the Gospel, *Our name is Legion, for we are many.*

To rehearse and reckon up the false Prophets that have pestered and plagued the Church of God, were not only impossible, but unprofitable. This were to recal those antient Hereticks out of their graves, and to breath the spirit of life into their Heresies, which are dead and rotten long ago: and let them never rise again, no not in the mention or confutation of them.

It is well observed of our blessed Saviour, that he did willingly pretermit, and pass over many capital and heinous sins; that he never let fly an arrow at Idolatry in the New

New Teſtament, which is ſo ſeverely interdicted and mentioned in the Old. Yet did he every where take to task the Formality and Hypocriſie of the Scribes and Phariſees, as being the ſin of the preſent time and age.

And I ſhall herein follow our Saviours example, and purpoſely baulk and wave the falſe Prophets of former times, and only point out ſome few that have infected and infeſted the Church of late, and endanger our Church and State at preſent: and they are four in number.

1. *The Papiſt.*
2. *The Socinian.*
3. *The Arminian.*
4. *The Antinomian.*

Four ſorts of falſe prophets.

1. The firſt ſort of falſe Prophets is the *Papiſt.* This is the proper name of the Pope, who is ſtiled the falſe Prophet, κατ' ἐξοχὴν, in the ſuperlative degree of excellency.--- *And I ſaw three unclean ſpirits like Frogs come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet,* Rev. 16. 13. *The Dragon is the Devil; The Beaſt, the Roman Empire; The falſe Prophet, the Pope.* That is the common expoſition. *And out of the mouth of theſe three came three ſpirits:* And they are Monks and Friers, Prieſts and Jeſuites. The Papiſts.

Like Frogs 1. for their impurity; *unclean ſpirits* they are termed in the Text; even as Frogs for the moſt part live in moriſh and miriе places.

2. Frogs for their numberleſs number, and infinite multitude.

3. And Frogs(w) for their obſtreperous voice, and loud outcries, whoſe croakings are nothing elſe but only the ſelf ſame confuſed clamour of their Holy Father the Pope, and their Holy Mother the Church: They have no other tone beſides.

(w) *Quæ eſt iſta ſecunda plaga, Ranæ in abundantia? In Ranis hæretici intelliguntur atque Philoſophi. Habes congruenter ſignatam hæreticorum pravitatem, ſi conſideres ranarum loquacitatem. Aug. de conve. 10 præc. & 10. plag. cap. 2.*

Theſe are the *ſpirits of Devils,* Rev. 16. 14. An expreſſion of an high nature, ſuch as the Scripture ſcarce affords

a parallel; not men of a diveliſh ſtraine or temper alone; not the *Incubi* or *Succubi*, or imps of the Devil; not *Devils incarnate*, as it is ſaid of *John* the 22. but the *ſpirits of Devils*. The Devil is a ſpirit himſelf, and theſe are the *ſpirits of that ſpirit*; the very Extract, the Elixar, and quint-eſſence of the Devil. And as the Pope is the *falſe Prophet*, ſo Popery is a pack of falſhood, and a Congeries, and a Maſs of errors. *God ſhall ſend them ſtrong delusions, that they ſhould believe a ly*, 2 Theſ. 2. 11. τῷ ψεύδει a Lye in the Singular Number, to ſhew that popery is nothing elſe but a prodigious and a horrible lye.

The *Socinian.* 2. A ſecond kind of falſe Prophets are the *Socinians*. A *Hydra*, a monſter of many heads. I will only touch one or two of them.

His blaſphemy againſt *the word of God*.

1. *The written word of the Scriptures.*
2. *The eſſential and eternal word of Chriſt himſelf.*

Such are his blaſphemies againſt the *written word*, that he ſubmits it to the Tribunal and Judgement ſeat of Reaſon, which if it be pure and ſound, it is able to diſcerne and judge of it, even before the illumination of the ſpirit.

Neither doth he further allow it, or credit the authority, then it is conſonant and agreeable to the rules of reaſon. And this is it that cauſes him to reject the () *Divinity of Chriſt*, for that it croſſes and thwarts the apprehenſion of humane reaſon, and makes Chriſtian Religion a laughing ſtock to Turks and Jews, and a ſtumbling block to other Infidels. And herein appears his Blaſphemy againſt the eſſential word Chriſt, in that he denies *His nature as the eternal Son of God*; His office *as a Prieſt* to offer himſelf in ſacrifice *as an All-ſufficient ſatisfaction to Gods juſtice*, and to expiate our ſins in his blood. All that he will acknowledge of Chriſt, is, that he was *a great Prophet*, whoſe errand it was to enlighten the world with his heavenly Doctrine. That he was *the Interpreter of Gods mind and will*: and in this ſenſe only he owns him for a Mediator, εἷς μεσίτης, *There is one Mediator, even the*

() Like unto the Heathen Romans in *Tertullian, Apolog. cap.* 5. *Apud vos divinitas de humano arbitratu penſitatur; niſi homini Deus placuerit, Deus non erit. Homo jam Deo propitius eſſe debet.*

man

man Christ Jesus, 1 Tim. 2. 5. That is, as he expounds it, *one Interpreter*; thus *wresting Scripture to his own destruction*. But as for the Priest-hood of Christ he doth utterly void it, and make it of none effect.

3. A third sort of false Prophets are the *Arminians*. *Those enemies of grace*, as St. *Austin* stiles *Pelagius*. And if we take a survey of their several Tenets; their conditional election out of fore-seen Faith; their universal Redemption, wherein Christ hath done as much for *Judas* and *Simon Magus*, as for *Simon Peter*, in respect of the solution of the price, and the impetration of the benefit. The manner of conversion only by moral swasions and minitations whereby Christ stands at the door and knocks, and leaves the will to its inbred liberty to elicite its owne act to let Christ in, or to barre and boult him out at pleasure, The *Arminian*.

The total and final Apostacy of the Saints. In all which they shew themselves profest enemies to the riches of Gods grace and mercy. *God I thank thee I am not as other men are*; It was a kind of humble confession of the proud Pharisee, *Luke* 18. 11. *Gratias agit Deo quod non sit sicut, cæteri homines*, (as *Hierom* speaks of him.) And yet herein the Arminian outstrips the Pharisee, who will not acknowledge himself beholding to the grace of God, nor let fall by way of complement, *God I thank thee I am not as other men*. And if we put them upon Saint *Pauls* question, *Who maketh thee differ from another?* 1 Cor. 4. 7. That bubble of froth and bladder of air and wind (x) *Grevinthonius* will return that peremptory and presumptuous answer, *Ego memet ipsum discerno*, It is I, even I, that make my self to differ from another; in direct opposition to the Apostle, and in open defiance of the grace of God.

(x) *Quod potui id Dei miserentis est, quod tantum volui, cum possim nolle; id meæ potestatis. Grevin. adv. Amesium pag. 253. Periculum est ne hic vermiculus tantopere inflatur, ut crepet. Molin. Anat. Armin. pag. 233.*

The fourth and last kind of *false Prophets* are the *Antinomian*, *or Lawless Christian*. A Sect which was first sprung in the Egge, and the Bird hatcht in *Germany*, in The *Antinomian*.

Sleydan. Li. 12. the year 1538. *Sleydan* reports in his Commentarie, a Sect that cried down the preaching of repentance, of the Decalogue, and did ſtiffly and ſtrenuouſly maintain, that though a Chriſtians life was never ſo impure and filthy, yet was he juſtified and approved in the ſight of God, ſo long as he believed the promiſes of the Goſpel. Theſe were *Antinomians of the firſt Edition*: but beſides theſe, there are other of a *later Impreſſion*, yet little corrected or amended; who take away the directive and regulating power of the Law under the Goſpel; as if the free grace of God in Chriſt were a Superſedeas, or a Writ of Eaſe to the moral Law, ſo far forth as it reſpects a true convert and a ſound Chriſtian. And ſtrange it is that ſuch a thought ſhould ever faſten or ſettle in a Chriſtian; That the moral Law which was ingraven in the heart of man at the firſt, and given unto *Adam* as a rule in the ſtate of Innocencie; That Law which Chriſt came not to deſtroy but fulfil; That Law which is indiſpenſable in its own nature; That Law which is an expreſs copy of the original purity and perfection that is in God; and as ſome conceive ſhall be inviolably obſerved in the higheſt Heaven; That that Law ſhould receive *the conſummation* with the *conſummatum eſt*; and breath out the laſt ſpirit with Chriſt upon the Croſs.

This Sermon was preached before any alteration hapned in Church or State.

And as there are *Antinomians in Religion*, ſo are there lawleſs Chriſtians in Church or State, who either deny obedience to things legally eſtabliſhed or withdraw their obedience before they be orderly reverſed and repealed. And no marvel that they which make light of the Decalogue, ſhould make little or no account of a Statute: and that they who *diſpenſe with the Commandments of God*, ſhould *break the Commandments of men, and that without a Diſpenſation*. True it is that as all created truth is ſubject unto error, ſo is all created goodneſs liable to ſeveral defects and imperfections. The Laws of men are not like to thoſe of the *Medes* and *Perſians* that changed not; but as they are proviſionally made and in reference to the time, ſo are they alterable upon good grounds.

There

There is not any *Order, Rite, Ceremony*, but may be diſplaced, annulled, and pulled down; by the ſelf ſame hand that firſt founded and ſet it up. And yet methinks a *Law, as long as it is in being, ſhould be in force*, and have an obligatory power, though not over the inward, yet over the outward man, to exteriour conformity and obedience. And for private men to become Reformers, and attempt an innovation in Church or State, is a *ſtrange prolepſis of diſobedience*: an anticipation and a high diſparagement to the Authority of the Higheſt, and brings men within the compaſs of *Antinomians, or lawleſs Chriſtians.*

3. The third and laſt circumſtance of the Text, concerns *the active diligence and reſtleſs endeavours of theſe falſe Prophets. They are gone out into the world. The Devil is a profeſſed Peripatetick, a conſtant walker. From whence comeſt thou? from going to and fro in the earth, and from walking in it.* That is the Devils anſwer to Gods demand, *Job* 2.2. The Phariſees of old learned this trick of the Devils trade, and *compaſſed ſea and land to make a proſelyte*, Mat. 23.15. And *our upſtart and late born Phariſees of Rome*: the Prieſts and Jeſuites are *compaſſers likewiſe of ſea and land, that ſo they may compaſs their own ends*; and may juſtly ſay with him in the Poet, *Quæ Regio in terris noſtri non plena laboris.* There is not any Land or Nation under Heaven that may not teſtifie their unwearied pains and travel, to make men proſelytes to *Rome*, convert them not to Chriſt, but to the Pope; and when they are made, *they are tenfold more the Children of Hell than they were at the firſt.*

Their active diligence.

They are gone out into the world.

2. Or elſe ſecondly, this *going out into the world* imports the manifeſtation and diſcovery of falſe Prophets, *Exierunt; qui prius latebant manifeſti ſunt* (as *Aquinas* gloſſes upon the place.) They that before ſhrouded themſelves, and walked in a diſguiſe, are now uncaſed and bare faced and laid open to every eye. It was a ſad complaint of reverend *Calvin* in his time, (y) *Hoc noſtrum ſeculum horrenda quædam ſectarum portenta protulit.* They are

Their manifeſtation.

Aquin. in Loc.

(y) *Calv. in Loc.*

are his own *Commentary* upon the Text. And may not this complaint of his be renewed, and as pertinently applied to our Church and Age, *Hoc noſtrum ſæculum horrenda quædam ſectarum portenta protulit.* How do thoſe *ſpirits of Devils*, thoſe *three unclean ſpirits* like Frogs cover our land, as the Frogs did the land of *Egypt*? How do theſe Frogs, Papiſts, Prieſts and Jeſuites creep, and crawl, and croake in every corner from one end unto the other. And which is moſt to be lamented, How do *theſe preſumptuous Frogs come up into the Kings houſe, and into his bedchamber*; *As they did into the houſe of Pharaoh*, Exod. 8. 2. How do the Socinians, Arminians, Antinomians cover the face of our Kingdom, as the Locuſts covered the face of the earth in *Egypt*: ſo that the *land is darkned*, the light of the Goſpel is grown both dim and dark in many places? How do theſe *Locuſts eat the herb of the land, the fruit of the trees, and every green thing, as they did in Egypt.* Exod 10. 15. And whereas the Locuſts in the Revelation were ſtrictly prohibited to *hurt the graſs of the earth, or any green thing*, Rev. 9. 4. Yet theſe *ſpiritual Locuſts*, *Socinians*, *Arminians*, and *Antinomians* attempt and endeavour it: and ſo ſtrong and powerful are their deluſions, that *if it were poſſible they would deceive the very elect*, Mat. 24. 24. What ſhould we do in this caſe, but follow Saint *Johns* counſel, *Believe not every ſpirit.* Take heed of inconſideration and precipitancy of judgement; a lightneſs and giddineſs of belief, *Try all things*, beware of inconſtancy in judgemen, an unſteadineſs and ficklenes of belief; let us not be *carried about with every wind of Doctrine.* This is flat folly, groſs impiety, and extreme danger to *believe every ſpirit.*

And in the ſecond place we muſt *Try the ſpirits*; whether they are of God, in reſpect of the beginning and Author both of their inward and outward calling. Whether they are for God, his free grace and glory, as their ultimate and laſt end.

And try them we muſt, not by any counterfeit or falſe Touchſtone, pretended Revelations, lying Miracles, excellency

cellency of Parts and Abilities, holineſs of Life, ſucceſs and truth of Events. But by the right and true Touch-ſtone; the ſtrait and inflexible rule of the written word; *to the Law and to the Teſtimonies*: And as we muſt try them by the true Touchſtone, ſo likewiſe by the true Touch; Holineſs in reſpect of God; Peaceableneſs in reſpect of the Church and State; Obedience to Authority, ſupreme and ſubordinate; Charity toward our brethren; Humility in their own perſons. Try we falſe Prophets in their nature, by a threefold badge and cognizance; Spiritual Cruelty, Prodigious Doctrine, the itch of pride and vain-glory. Try we them in their number, in their ſeveral ſorts and kinds, The *Papiſt*, *Socinian*, *Arminian*, *Antinomian*. And this duty of *Trial* reflects upon the private Chriſtian, The publick Officer, the Magiſtrate, the Miniſter.

And as we muſt try theſe ſpirits, ſo God by theſe ſpirits tries us, the ſtability and ſtedfaſtneſs of our Faith, the ſincerity and ſoundneſs of our love; *our love to the truth, and the truth of our love. There muſt be Hereſies among you, that they which are approved may be made manifeſt among you*, 1 Cor. 11. 19. δοκιμοι γενωνται, ſaith Saint *John* in the Text; ἵνα δόκιμοι, ſaith Saint *Paul* here; that ſo by our trial of them, and God's trial of us by them; we may be proved and approved in his ſight, (z) *Ut fides habendo tentationem habeat etiam probationem* (as *Tertullian* hath it) that our Faith being tried may be purified and refined. *Many ſhall be purified, made white and tried.* That is *Daniels* propheſie of the latter times, *Dan.* 12. 10. And theſe are the times wherein this propheſie of his is accompliſhed and fulfilled. *Theſe are bleaching times wherein God laies out the faith and love of his Saints a whiting, and that by means of this aery trial:* that ſo being *tried and purified, they may be made white.* I conclude all with the pronouncing of a bleſſing, which is the laſt duty of the Miniſter in the Pulpit; and ſhall be the cloſe of my Sermon. The great Apoſtle Saint

(z) *Tertul de præſcrip. adv. Hæret cap* 1.

Saint *James* ſhall give it, *Jam.* 1. 12. *Bleſſed is the man that endureth temptation; That trieth the ſpirits: That is tried by the ſpirits; For when he is tried he ſhall receive the Crown of life, which the Lord hath promiſed to them that loue him.*

Soli Deo Gloria.

AGRIP-

AGRIPPA:

OR THE

SEMI-CHRISTIAN.

A

SERMON

Preached at *Fakenham* in *Norfolk*, in the Lecture course.

The children are come to the birth, and there is no ſtrength to bring forth, Iſa. 37. 3.

LONDON,
Printed by *T. C.* for *Will. Rands* at Fleet-bridge. 1659.

AGRIPPA:

OR THE

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SERMON

Preached at Fulkenham in Norfolk, in the Lecture course.

LONDON,

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AGRIPPA,
OR THE
SEMI-CHRISTIAN.

Acts 26. 28.

Then Agrippa *said unto* Paul, *Almost thou perswadest me to be a Christian.*

The Introduction.

THe threefold Wish of *St. Augustin*, wherewith he was not onely affected, but even transported in his desire, is not unknown; yea far better known to many of you, then to my self. *That he might see* Rome *in her flower and beauty; Christ in the flesh; And St.* Paul *in the Pulpit.*

To this threefold Wish of St. *Augustin's*, St *Chrysostom* annexes and adds a Fourth; *Mallem è carcere. That if so great a happiness had been afforded him as to have been St.* Paul's *Auditor, he might have heard him out of the Prison.* And what these two great Lights and Stars of the Church, stars of the first magnitude importunately desired, is after a sort presented, and held forth unto us in this Chapter. St. *Paul* in the Pulpit; St. *Paul* in the Prison: Pleading and reasoning the cause of Christ and Christia-

Christianity, as a prisoner at the Bar. And as it is observed of the good Thief upon the Crosse, that he preached a very excellent Sermon, though he had none of the best Pulpits. Even so the Apostle St. *Paul*, had no other Pulpit then the Bar, which must needs be acknowledged to be none of the best; and yet he made a rare and choice Sermon. Rare for the hearers, *Festus* the Governour; but above all King *Agrippa*, which St. *Paul* reckons no small part of his happiness: *I think my self happy* King Agrippa, *because I shal answer for my self this day before thee* Acts 26. 2. These were St. *Paul's* hearers, a select and a Royal auditory; and yet the Sermon was more choice for the preacher, St. *Paul*; of whom it is most true in the second place, and next to his Lord and Master, *Never man spake like this man*, John 7. 46.

One in whom the (*a*) Goddess of perswasion *Pitho* herself, took up her Quarters in his lips: Even as a swarm of Bees are said to have lighted in the mouth of another: One, who left (*b*) a prick, a sting behind in the hearts of his Hearers, as Bees are sometimes wonted to doe; and is reported of the Heathen Orator. One, who insinuating and winding himself into the conscience of King *Agrippa* in a penetrating and piercing interrogation *King Agrippa, believest thou the Prophets? I know that thou believest*, *ver.* 27. Being after a sort overpower'd and overcome with the energy and efficacy of St. *Paul's* Sermon; he breaks forth by way of admiration and astonishment in the words of the Text. *Then* Agrippa *said unto* Paul, *Almost thou perswadest me to be a Christian.*

(*a*) Πείθω ἐν τοῖς χείλεσιν ἐκάθισεν.

(*b*) Αὐτὸς μόνος τῶν ῥητόρων τὸ κέντρον ἐν τοῖς ἀκροαταῖς κατέλιπον. *Pericles Atheniensis.*

The Text then as you see is a Part, and that the Conclusion and Close of St. *Paul's* Sermon; preached not so much before, as to King *Agrippa*, and consisting of these Four particulars.

The Parts of the Text.

1. The end of our Conversion, χριστιανὸν γενέσθαι, *To be a Christian.*
2. The manner of our Conversion, πλείθοις, *Perswadest.*
3. The means of our Conversion. *Thou St.* Paul, *a*

Preacher

Preacher of righteousnesse in the publick Ministery.

4. The impediment or hindrance of the means; *Almost*, is there. It was but a little or half perswasion, not thoroughly, or altogether.

1. In the End there is Excellency, incomparable, and matchlesse excellency. It is an excellent thing, and every way most desirable, to be a Christian.
2. In the manner, and that by way of perswasion, there is a great deal of sweetnes, and gentlenes.
3. In the means, there is a wonderful, yea, an infinite power and efficacy.
4. In the impediment or hindrance, ineffectualnes in regard of the indisposition and averseness of the person.

I begin with the end of our Conversion, *To be a Christian*: Which is first in Intention though last in Execution; and must be first in handling, yea last mentioned in course and order of the words.

The first Part of the Text: The end of our conversion. *To be a Christian.*

The name of Christian, denotes our communion with Christ our Head; as that of Catholick points out the fellowship with our fellow-members; which occasioned that speech of *Pacianus* of old, (c) *Christian is my name and Catholick my surname.* And as the head is more excellent then the members: so the name of Christian is to be preferred before the surname of Catholick. A high and honourable name, that had the City of *Antioch* for the mother of it. *And the disciples were called Christians first in Antioch*, Acts 11. 26. A name wherein they gloried and boasted as their chiefest priviledge. Insomuch that *Sanctus* the Martyr being demanded his name, City, Country, returned this as a Catholick answer to all their interogatories, *I am a Christian.* And *Blandina* being upon the Rack cried out in the midst of her *Torments*. *Christiana sum*; and was forthwith refreshed with new comfort. And it was the general shout and acclamation of the Armies at the Coronation of *Jovinian*, who would not accept of their choice to be Emperour, but upon this condition;

(c) *Christianus mihi nomen est, Catholicus vero cognomen. Pacianus ad Simpron, Ep. 1.*

tion; ἡμεῖς πάντες χριστιανοί. We are all here Christians.

Two sorts of Christians.

There are two sorts of Christians.

1. A Dogmatical, or Doctrinal.

2. A Regenerate, or renewed Christian.

1. A dogmatical or doctrinal Christian.

First, There is a dogmatical or doctrinal Christian who is Orthodox and sound in point of faith, and exemplifies and expounds the Truth of his Belief in an outward profession of Religion, as the best Comment upon the Text.

And hereof there were two degrees or steps, in the Antient Church.

1. *Catechumeni.* } (d) 1. *Audientes.*
2. *Fideles.* } 2. *Intincti.*

The former of these was but as the setting of the Plant; The latter as the watering of it: and so some glosse and sense that Text of St. *Paul*, 1 Cor. 3. 6. (d) *I have planted*; of a Pagan I have made him a Catechist or a Hearer; *Apollo watered*; He it was that baptised: For even as white wool being dipt in a crimson or scarlet Dye, is turned into purple, and so changes the name and colour: In like manner the Catechist or Hearer of the Word being drenched in the water of Baptisme as the Laver of Regeneration, passes into the number of Believers; and thereby acquires and gets the name of a Doctrinal, or professing Christian.

(d) *An alius est intinctis Christus, alius Audientibus? Tertul. de Pœnit. cap. 6.*

(d) *de Pagano Catechumenum feci; Ille baptisavit: Optatus cont. Parm. lib. 5. Sic alba lana regalem transit in purpuram; quo modo Catechumenus in fidelem. Opt. l. 5.*

2. A Regenerate or renewed Christian.

Secondly, There is a Regenerate or renewed Christian, who hath *put on the new man which after God is created in righteousness and true holiness: and is renewed in the spirit of his mind*, as the Apostle describes him, *Ephes.* 4. 23, 24

This name of Christian may be considered in a double manner.

1. As a Derivative, from Christ the Primitive.

2. As a Diminutive, in respect of Christ.

1. A Derivative name from Christ.

First, The name of Christian is a Derivative from Christ, which signifies nothing else but an Anointed. And it is most true of the name χριστὸς, what the Spouse of Christ affirmes of her Welbeloved, *Cant*, 1. 3. *Thy name is as ointment poured forth.* Nor was this ointment poured onely upon Christ but upon us. *Like the precious ointment upon the*

the head, that ran down upon the beard, even Aarons beard: that went down to the skirts of his garment, Psal. 133. 2. And as he was Christ or anointed, so we Christned from him, and christned with the name of Christians.

2.

Secondly, The name of Christians, is a Diminutive in respect of Christ, who was not onely *Christus Domini*, The Lord's anointed; but *Christus Dominus*, The Lord anointed. *With the oyl of gladness above his Fellows*, Psal. 45. 6. 1. Intensive. 2. Extensive. Both in the Intension and Extension of his gifts and graces. And it was notably prefigured and shadowed forth by the different anointing of *Saul* and *David*; *Saul* with a *vial of oyl*, 1 Sam. 10. 1. which is but a little vessel and contains a small portion and quantity. But *David with a Horn filled with oyl*, 1 *Sam.* 16. 1. which is an Emblem of plenty and abundance; And hierogl phically sets forth unto us, the fulness that was in Christ, as Antitype unto *David*; *Full of grace and truth*, and *of his fulness we have all received, grace for grace*, John 1. 14. 16.

A Diminutive name in respect of Christ.

The people of God then are stiled Christians from Christ, and are (as the word imports) the Lord's anointed; and yet not with any material oyl, which was of great use and estimation with Antiquity even unto (e) superstition. And as for those of the Church of *Rome* they ascribe such a soveraign vertue and efficacy unto it; that they have made *Extreme unction* one of their *seven Sacraments*. And *by this craft they have their wealth*, as *Demetrius* the Silversmith pleaded the cause of the great Goddess *Diana*; *Acts* 19. 25. And it is truly observed of these Popish shavelings; *Non tam ungunt quam emungunt*. They do not so much bring oyl to the sick as they take it away from them. And it shall go hard with them, if they lose their oyl and labour.

Christians not anointed with any material oyl.

(e) *Chrisma est oleum in nomine Christi confectum, quod cutem conscientiæ emollit, exclusa duritie peccatorum; ipsa dem spiritui sancto parat, ut invitatus, asperitate illa fugata, libenter inhabitare dignetur. Optatus.*

And seeing it is not any material oyl, wherewith Christians are anointed, it must needs be of another, of a diviner nature; and that of these three sorts and kinds.

But with an oyl of another nature; of three several sorts & kinds.

First,

The Oyl of spiritual Illumination.

First, *Oleo spirituali Illuminationis.* The oyl of spiritual illumination. For oyl was commonly poured upon the Head: *My head with oyl didst thou not anoint,* Luke 7. 46. And may symbolically point out unto us the gifts of the understanding which are seated in the Brain. And the chief use of oyl was for Lamps and lights, and fitly denotes the Illumination of the mind. This is that anointing commended by St. *John*, 1 *Epist. cap.* 2. *v.* 27. *But the anointing which ye have received of him abideth in you: and ye need not that any man teach you.*

(f) *Perperam phanatici homines testimonium arripiunt, ut ab Ecclesia usum externi ministerii excludant. Calvin. in Locum.*

(f) A Text much perverted and wrested by the giddy Anabaptists, to exclude and shut out the publick Ministery out of the Church, as *Calvin* well observes upon the place. And yet all that the Apostle intends, amounts to no more then this; That the Disciples of Christ being taught Magisterially by the Spirit of God, as the great Doctor of the Chair, were already instructed in those Truths, which St. *John* inculcates and presses in the course of his Ministery: so that there was no need of teaching them, as of things altogether unknown, or as those that were rude and ignorant. For the Scripture sometimes seems to deny things simply and absolutely, which must be understood onely by way of comparison. An instance whereof we have in that of St. *Paul*, 1 Cor. 1. 19. *For Christ sent me not to baptize but to preach the Gospel.* That is, *not to baptize* in the first place; or not so much *to baptize* as *to preach the Gospel.* And parallel here unto is this Text of St. *John*, *Ye need not that any man teach you: but as the same anointing teacheth you of all things*; where the Apostle doth not dispute the necessity of mans teaching, much less simply deny it; but preferrs the teaching of the Spirit in a comparative sense; as being (g) *Intimus Magister*, (as he calls it) that same inward Schoolmaster and Teacher of the inward man. Let no man think saith (h) *Augustine*, That any man can learn any thing of man: *If* there be not one to teach from within, *Inanis noster strepitus est.* All that we say is but a *beating of the Air*, in vain, as a *sounding Brasse, or a tinkling cymbal.*

(g) *Nisi revelet ille qui intus est, quid dico, aut quid loquor. Exterior, cultor arboris, interior creator. Qui plantat & rigat extrinsecus operatur: Hoc facimus nos. Aug. in Joh. Tract. 26.*

(h) *August. Tract. 4. Expos. in Epist. Joan.*

Secondly,

Secondly, Christians are anointed, *Oleo salutis Gratiæ*, with the oyl of saving grace. For as Oyl was applied unto the Head, so it served likewise to anoint the Priest. And the oyl of grace must not onely enlighten the mind, but renew and change the Heart. This is that oyl which supples the conscience, makes smooth the soul, and prepares an habitation for the spirit. All which are the proper effects of it, and were erroneously, not to say idolatrously attributed by some of the Antients, to their Chrisme, or material Oy. 2. The oyl of saving Grace.

Thirdly, Christians are anointed, *Oleo novæ obedientiæ*, with the oyl of new obedience. For there were certain Officers known by the name of *Alyptæ* among the Heathen, and by them appointed to anoint Runners in a Race; and champions and fellow-combatants, on their several sports and games. There being a double use of oyl with them. 3. The oyl of new obedience.

1. *Ad cursum.* For running in a Race.
2. *Ad certamen.* For fight and skirmish.

And in both these consists, the new obedience of a Christian:

1. In a spiritual motion, *running the way of God's commandments after* David's *example*, Psal. 119. 33. *So running that they may obtain* according to St. *Paul's* prescript, 1 *Cor.* 9. 24. And that in doing and suffering the will of God, in suffering death in Christs quarrel. That is a Christians Race; as ( ) *Mappalicus* told the *Proconsul* the day before his death: *To morrow (saith he) you shall see me Run for a wager.* That of St. *Pauls*, Phil. 3. 14. *The price of the high calling of God in Christ Jesus.* Fox Martyr.

2. In a spiritual conflict and Fight, which St. *Paul* commends unto *Timothy*, *as a good souldier of Jesus Christ*; *Fight the good fight of Faith*, 1 Tim. 6. 12. And whereof he triumphs in his own person, *I have fought a good fight*, 2 *Tim.* 4. 7.

Thus have you seen in part, the end of our conversion, so far forth as may be collected and gathered from the Etymology and signification of the name of *Christian*;

A Double instruction from the name of Christian.

and affords unto us, a double instruction.

1. First, as a Derivative from Christ, so it teacheth us conformity and resemblance.
2. Secondly, as a Diminutive in respect of Christ, so it shews a disparity and disproportion.

1. As a Derivative name from Christ, it teacheth conformity unto Christ.

First, The name of Christian as a Derivative from Christ, teacheth conformity and imitation of Christ's example. *He that saith he abides in him, ought himself also to walk even as he walked,* John 1 Epist. c. 2. v. 6. (*Even as he*) for the quality though not for the equality of our walking. We must tread in the same path, albeit we cannot take (*h*) the same steps and strides, and follow him in the strictest and most proper sense; That is, we must come after him. As St. *Peter* followed Christ into the high Priests hall, ἀπὸ μακρόθεν a far off, *Matth.* 26. 58. This is a Christians definition, or description as it is rendred by (*i*) St. *Basil.* *A Christian is a Resemblance of God according to the utmost of his ability.* And as we are called by the name of *Christians*, so we must not be *Christians* by calling, and no more. The empty name without the nature, is but a deaf Nut, a dead Flie, *a meer mockery and cozenage,* (k) *A holy name is the guilt of an unholy person.* As therefore it was sometime said of *Beatus Rhenanus* (l) *That he was blessed in his name, but more blessed in his nature.* Even so they that are Christians in stile and title, should be much more Christians in Deed. And as the *Christian Emperors of Constantinople,* were anointed with these words uttered at that solemnity, (*m*) ἴσθι ἅγιος, ἴσθι ἄξιος, Be holy, be worthy. So Christians should make good their unction by *walking worthy of the vocation wherewith they are called.* And approve themselves to be the Lords anointed by being *holy as he is holy*; and by being like unto oyl in two particulars.

h οὐ μικρὸν τοῖς σπουδαίοις καὶ μικρὰ τῶν μεγίστων ἡ μίμησις. *Nazian. Orat. in laud. Basil.*

(*i*) ὁμοίωσις τοῦ θεοῦ ὁ χριστιανὸς κατὰ τὸ ἐνδεχόμενον. *Basilius.*

(k) *Beatus impii est pium nomen. Salvianus, lib.* 4.

(l) *Beatus Rhenanus nomine beatus, re vero beatissimus.*

(m) *Curopoclates.*

Christians must be like unto oyl in two respects.

1. *The nature of Oyl.*
2. *The property of Oyl.*

1. In the nature of Oyl. like unto St. *Basil,* to

First, Christians must be like unto Oyl in the nature, and that is usefulness and profitableness. In the Parable of the Trees, the Olive makes boast of her fatness, *Judges* 9. 9.

Shall

ſhall I leave my fatneſs? wherewith they honour God and men. This is the high commendation of her oyl. And Lamps that have oyl for their matter, conſume and waſt themſelves to give light unto others. Such lamps ſhould Chriſtians be, *Burning and ſhining lights, like* John *the Baptiſt*, ſhining in their Lives, burning in their Deaths, yea and after their deaths too; like unto thoſe primitive Chriſtians, who were condemned to the Faggot through *Neroes* cruelty, and ſerved as Beacons and Bonfires to give (*n*) light in the night ſeaſon. A good man is a common Good, a publick Treaſure. There is none ſo uſeful and profitable as the true Chriſtian. And when the name of Chriſtian was abuſively turned into (*o*) Chreſtian in an Jrony and bitter Sarcaſme; it was compounded and made up of nothing elſe but ſweetneſs and bounty; as *Tertullian* tells the Heathen, who objected it, by way of contempt and ſcorn.

to whom *Nazianzen* gives this Elegy, βροντὴ ἦν λόγος ἀστραπὴ δὲ βίος. His words were thunder, and his life lightning. *Nazian. in Epitaph.*

(*n*) *In uſum noſtrum lumines. Tacitus.*

(*o*) *Cum perperam Chreſtianus pronunciatur à vobis de ſuavitate & benignitate compoſitum eſt. Tertul. Apolog.*

Secondly, Chriſtians muſt be like unto oyl in the properties, and they are Three in number.

1. *Simplicity and purity.*
2. *Gladneſs and cheerfulneſs.*
3. *Conſtancy and continuance.*

2. In the properties of oyl. Three properties of oyl:

1. The firſt property of Oyl is the ſimplicity and purity of it, in that it admits of no mixture, but ſwims above other liquors. And herein Chriſtians ſhould aſſimilate oyl, *And have no fellowſhip with the unfruitful works of darkneſs*, Eph. 5. 11. *For what fellowſhip hath righteouſneſs with unrighteouſneſs what communion hath light with darkneſs?* 2 Cor. 6. 14. *What fellowſhip?* Surely none at all. No more then there is *communion betwixt light and darkneſs*. And yet St. *Pauls* prohibition, (*Have no fellowſhip*) muſt not indefinitely and univerſally be underſtood, but muſt be limited and bounded with a diſtinction, of the ſeveral parts and branches of it.

1. The firſt property of oyl ſimplicity and purity.

1. There is a natural fellowſhip of breathing in the ſame air, of treading on the ſame earth, & of performing thoſe mutual offices whereunto we ſtand ob'ig'd by the common intereſt of humanity. Such a fellowſhip as this, is meerly natural and

and so no way sinful, and impossible to be avoided. And if we would utterly rid and free our selves of the society and company of wicked men, we must follow St. *Pauls* advice, and *needs go out of the world*, 1 *Cor.* 5. 10. And yet herein the Worthies of former Times have been somewhat scrupulous and suspitious. And the great Apostle St. *John* makes hast and (*p*) leaps out of the Bath as soon as he casts his eye upon that Arch-Heretick *Cerinthus*, as fearing a downfall of that place that had given entertainment to the common enemie of Christianity.

(*p*) *Fugiamus ne & Balneum corruat, in quo est Cerinthus veritatis hostis: Euseb. Histor. Eccles. lib.* 3. *cap.* 25.

2. Secondly, There is a civil communion and fellowship, in contracts and bargains, in Leagues of peace and war; which may be concluded and observed with misbelievers, unbelievers, men of a different Religion, of no Religion at all. And even in this there must be a great deal of care and caution, least it make way for a nearer compliance and correspondence, and usher in an intireness of friendship and familiarity, lest that a civil fellowship become a bait and snare to hook us into a spiritual, as it proved unto King *Jehoshaphat*, for which he falls under just reproof, 2 *Chron* 19. 2. *Shouldst thou help the ungodly, and love them that hate the Lord; therefore is wrath upon thee from before the Lord.*

3. Thirdly, There is a spiritual fellowship with wicked men, and that double.

1. The one in the means of Grace, The Word, Sacraments, Prayer, which are *pure to the pure*, as St. *Paul* umpiers the case, *Tit.* 1.15. and it is not anothers sin that can defile my conscience, or pollute Gods ordinances.

2. The other in the works of sin and wickedness those *unfruitful works of darkness*, as the Apostle calls them; which is absolutely interdicted and forbidden. Herein we must be like unto oyl that will not incorporate or mingle with other liquors.

2. The second property of oyl, gladness and cheerfulness.

The second property of oyl is gladness and cheerfulness. *The oyl of gladness*, *Psal.* 45. 7. And it is *oyl that makes the face to shine*, Psal. 104. 15. This is the natural effect of it. Christians must be like unto oyl for their

their cheerfulneſs. *Their head muſt lack no ointment as the wiſe mans counſels Eccle.*9.8. there are none that have greater cauſe and matter of joy, and none that are more excited and provoked to that duty. They are the men to whom St. *Paul* ſends thoſe ſummons, *Phil.*4.4. *Rejoyce in the Lord alwaies, and again I ſay rejoyce.* And it is a part of his charge elſe where, *Phil.*4 20. ϖ μὴ λυπεῖτε. *And grieve not the holy Spirit of God*, and how is that done, but by our immoderate grief and ſorrow. The Spirit of God is grieved by our grief, and ſadded with our ſorrow; in ſo much that it was grown into a Proverbial ſpeech among the antient Hebrews (*q*) That *the Spirit of God reſts not upon a man in heavineſs.* As being wholy repugnant to the nature of it, a ſpirit of joy and gladneſs. The happy man is the onely merry man, and takes his name of happineſs, from the greatneſs of his (*ſ*) Joy and Gladneſs.

(*q*) *Spiritus ſanctus non reſidet ſuper hominem mœſtum* Druſius Prater Præfat. pag. 4.

(*ſ*) Την εὐθαμίαν ἀπὸ τοῦ ἥδεσθαι μεθ' ἡδονῆς εἰλήφασι, διὸ καὶ τὸν μακαρίτην ὀνομάζουσιν ἀπὸ τῆς μεγάλης χαρᾶς.

3. The third property of oyl. Conſtancy and continuance.

The third property of oyle is conſtancy and continuance, the Olive tree is ever green and flouriſhing; a fit Emblem of perſeverance. And hereunto the Prophet *David* alludes in his own Perſon, *Pſal.*52.8. *I am like a green Olive Tree in the Houſe of God.* And colours that are laid in oyl will not waſh off in a ſtorm, or tempeſt, and Chriſtians muſt Analogically anſwer the Symbolical quality of oyl in their conſtancy, and duration. And without this they cannot avouch and juſtifie themſelves to be Chriſtians in the judgment of *Tertullian* (*v*) *There is no man that is to be ranked in the number of Chriſtians, unleſs be perſevere and hold out unto the end.* And therefore that diſtinction which is fancied and fained by (*ſ*) ſome, truth of being: and truth of duration: is fond and frivolous. Then may a thing be ſaid to be true for the ſubſtance and ſubſiſtance of the nature, when it is permanent, and abiding for the time.

(*r*) *Nemo chriſtianus niſi qui ad finem perſeveraverit.* Tertul Præſcr. adv. Hæret. Thomſon.

(*ſ*) *Diatrib.* pag. 6. 7.

That onely is true, that perſevers, *John* 8.32. *If ye continue in my word, then are ye my Diſciples* ἀληθῶς, *indeed and in truth.* For howſoever that which is falſe and (*t*) counterfeit alters and changes at every turn; yet *Truth* is uniform and like it ſelf, or rather like unto him whoſe name

(*t*) *Nemo perſonam diu ſuſtinere poteſt: cito in naturam ſuam recidunt quibus veritas non ſubeſt* Seneca.

name is *I am, Exod.*3.14. *I am the Lord, and change not. Mal.*3.6. And may fitly apply and take up the *Motto* of that Renowned Queen *Semper eadem*; as being one and the same for ever.

2. The name of Christian as a diminutive in respect of Christ shewes a disparity.

Secondly, The name of Christian as a diminutive in respect of Christ, shewes a disparitiy betwixt Christ and Christians For though therebe a conformitie and resemblance, yet is it not a similitude of equality but of proportion, and that joyned with an infinite disparity and disproportion in three respects.

A threefold disparity betwixt Christ and Christians

1. *A Disparity of Nature.*
2. *A Disparity of Power.*
3. *A Disparity of Grace.*

1. A disparity of nature.

First, There is a disparity of nature, Christ is θεάνθρωπος, God and man in one Person. But as for the highest and best of Christians he is but ψιλὸς ἄνθρωπος a meer & bare man. The Popes Parasites indeed hold him forth unto the world as a Petty God, a mortal, or rather an immortal God: θεὸς ἄμβροτος οὐκ ἔτι θνητός. And whereas Christ is God manifested in the flesh, God and Man making up the same Hypostasy; the Pope is (*u*) neither God nor Man in the Canon Law, and so a professed Antichrist in his nature.

(*u*) *Nec Deus nec homo Papa. Gratian.*

2. A disparity of power.

Secondly, There is a disparity of power betwixt Christ and Christians, *All power is given unto me in Heaven and Earth, Matth.*28.18. there is no mortal man may assume the like without blasphemous arrogance and presumption. And yet he who hath the name of *Blasphemy* written in his forehead, and exalts himself not onely above all that is called God, but above God himself; He it is, who wears a three-fold crown, and challenges a three-fold power unto himself, in Heaven, Earth, and Purgatory, where Christ hath no Authority.

3. Disparity of grace.

Thirdly, there is a disparity of Grace betwixt Christ and Christians, *Christ was full of Grace*, 1 *John* 1.14. Christians are full too, but with a vast and wide difference; the fulnesse of Christ is *Plenitudo Fontis* the fulness of a Fountain; that is both Repletive and filling of his own person, and is known by the name of *Plentifulness*. And

diffusive

diffusive and communicative of it self to us, and passes under the name of *bountifulness*: *Of whose fulness we all receive grace for grace*, Joh. 1.16. The fulness of a Christian is *Plenitudo vasis*, The fulness of a scant and narrow vessel; Christ had the spirit dealt out unto him, *Not by measure*, Joh. 3.34. A Christian likewise hath it *dealt out unto him*, but it is only μέτρον πίστεως *A measure of Faith*, Rom. 12.3.

In all which there is an infinite disparity and disproportion betwixt Christ and Christians; insomuch as *John* the Baptist, who had not *a greater born of women*, was very shie and jealous of usurping his name, who *will not give his glory unto another. And he confessed and denied not, but confessed, I am not the Christ*, Joh. 1.20.

And doubtless the *Jesuites* have a great deal to answer for their grand Sacriledge and robbery in this respect; who not content with the common name of *Christians*, stile themselves *Jesuites* from *Jesus* by way of eminency and perfection, as if they meant to make him but *dimidium Mediatorem*, a half Mediator; and themselves coparceners, and *parcel Saviours* in the work of our redemption; but they who *love the Lord Jesus in sincerity*, must take heed and beware of the Jesuites.

Qui cum Jesu itis, non itis cum Jesuitis.

2.

The second general part of the Text concerns the manner of our conversion, and that by way of perswasion: so *Agrippa* bespeaks Saint *Paul*, μὲ πείθεις. *Thou perswadest.* The second part of the Text.

The manner of our conversion. *Perswades.*

There are two strong Forts and Holds in mans nature, and those reared and raised up in the prime powers and faculties. Two strong holds in mans nature.

1. *In the mind and understanding.*
2. *In the will and affections.*

First in the mind there are λογισμοὶ καὶ νόημα, *imaginations and thoughts*, and these are cast down by the conviction of the judgement. 1. In the mind and understanding.

Second-

2. In the Will and Affections

Secondly, in the will there are corrupt lusts, and sinful habits, and God casts down, and casts out these by the perswasion of the heart. God perswades men to become Christians, he doth not necessitate and compel them whether they will or no. *No man can come unto me, unless the Father draw him*, Joh.6.44. And yet this atraction to Christ is not by force and violence, as a Bear is drawn to the stake, but as a sheep is drawn to a green bough, allured by delight and pleasure. This is a kind of drawing, *Trahit sua quemque voluptas*, Those whom Christ draws, he draws (x) willingly *with cords of a man, and bonds of love*, Hos.11.4. Christ breaks not into the heart by a spiritual *Burglary*, but he opens the doors of the heart, as he did the doors of the house where his Disciples were assembled after his Resurrection. He comes into the heart as he did to the house, τῶν θυρῶν κεκλεισμένων, *Joh.* 20. 19. Which being shut before, he caused them to flie open. He speaks to these doors of the heart in a powerful and effectual manner. *Lift up your heads O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in*, Psal.24.7.

(x) ὃν ἕλκει θεὸς βουλόμενον ἕλκει. *Chrysostom.* *Si Poetæ dicere licuit: trahit sua quemque voluptas; non necessitas, sed voluptas; non obligatio, sed delectatio; quanto fortius nos dicere debemus, trahi hominem ad Christum. Ramum viridem ostendis ovi, & trahis illam; Nuces puero demonstrantur & trahitur, & quod currit trahitur. Amando trahitur, sine læsione corporis trahitur; cordis vinculo trahitur. August. Tract. 26. in Evang. secund. Johan.*

The conversion of a sinner is not only facilitated, but effected by perswasion of the heart; *God perswades Japhet to dwell in the Tents of Shem*, Gen. 9. 27. *God allures his Church, and speaks comfortably to her*, Hos. 2. 14. *He beseeches men in the mouth of his Ministers*, 2 Cor.5.20. This is most connatural unto the will, which is far more easily led then drawn. And it is verified of it what the Heathen man hath observed concerning the treating and dealing with Princes. Things profitable must be represented to the heart of man rather with the face of delight, then of necessity.

Apud Reges etiam quæ pro sunt ita tamen ut delectent suadenda sunt. Seneca.

And yet nevertheless this perswasion is not only a moral, but a physical cause of mans conversion; not barely pro-

propounding the object as lovely and desirable, but inclining and determining the Will, and eliciting the Act of it; (z) wherein God doth *suadere & persuadere*, working, *Et veras revelationes, & bonas voluntates*, true revelations in the Mind, and good affections and desires in the Will.

(z) *August. adv. Pelag. l.1.c.24.*

And as the same St. *Augustine* sweetly, *Deus omnipotentissima facilitate convertit, & ex nolentibus volentes facit.* There is the facility of perswasion, and an omnipotent kind of working, an invincible and irresistible producing the effect, that sweetly concurre and go together in mans conversion.

3. The third, part. The means of our conversion, *Thou.*

The third part of the Text is the means of our conversion. (*Thou*) Saint *Pauls* preaching of the Word in the publick Ministry.

The word *preached* hath a preheminence and priviledge above the word *read*, and the lively voice a secret energy more then the dead Letter, which is dull and flat in comparison of the other: But herein especially appears the efficacy of the Ministery, that God hath selected and made choice of it as his prime and principal ordinance, that he hath destinated and appointed to effectuate mans conversion. The *walls* of *Jericho* were overturned by a blast of *Rams-horns*, and those blown by the *Priests*, Josh. 6. 5. And the *Midianites* discomfited by the (y) sound of *Trumpets*, and breaking of *Pitchers* of *Gideons* souldiers, which more forcible means could not effect. *Judg.* 7. 22. Thus doth God cast down those strong holds in the soule, ὁ χυρώματα καὶ πᾶν ὕψωμα, that Saint *Paul* speaks of, by the breath of man, whose breath is in his nostrills.

(y) Φέροντες λαμπάδας πραγμάτων ἐν τῇ δεξιᾷ καὶ σάλπιγγας κυρυγμάτων ἐν τῇ λαιᾷ.

As is moralized by *Theodoret, in Librum Judicum.*

The efficacy of the word in these particulars.

This efficacy of the word of God shews it self in these three particulars.

1, First in the discovery of the conscience.

First, in the discovery and manifestation of the conscience; *For the word of God is lively and mighty in operation, and sharper then a two edged sword, and intereth through, even to the dividing asunder of the soul, and of the spirit, and of the joints, and of the marrow, and is a discerner of the thoughts, and of the intents of the heart.*

Neither is there any creature which is not manifeſt in his ſight, (which ſome expound of the creature of the heart.) *But all things are manifeſt and open in his eyes, with whom we have to deal,* Heb. 4. 12, 13. Τετραχηλισμένα, A Metaphor borrowed from brute Beaſts that are unridged and cut down by the back. (a) Thus doth the word make an Anatomy and Diſſection of the Soul; and the inmoſt motions and imaginations are made as evident and apparent, as the entrails of a beaſt that is flayed and opened, and thereby expoſed to publick view.

(a) An example whereof we have in a ſimple and illiterate Chriſtian, who at the Council of *Nice* convinced a great Philoſopher with that plain, but powerful ſpeech, *In nomine Ieſu Chriſti, audi Philoſophe quæ vera ſunt.* Ruffin. l. c. 3.

2. Secondly, in the conſternation and ſhaking of the ſoul.

Secondly, the efficacy of the word appears in the conſternation and humiliation of the ſoul; For as *it manifeſts the ſecrets of mens hearts, ſo it makes men fall upon their faces and worſhip God, and ſay plainly, That God is in his Miniſters indeed,* 1 Cor. 14. 25. *It is mighty through God to caſt down ſtrong holds, imaginations, & every high thing that is exalted againſt the knowledge of God, and bringeth into captivity every thought to the obedience of Chriſt,* 2 Cor. 10. 4, 5. ὁ λογισμὸν λογισμὸς, πᾶν ὕψωμα, ὃ πᾶν νόημα. What can be more ſaid to ſet forth the infinite and irreſiſtible power of the word of God. When *Paul diſputed,* * *Felix trembled,* Acts 24. 26. The moſt wicked men are ſhaken by the word of God; yet like unto ſturdy Oaks, whoſe lofty tops vaile, and as it were, ſtrike their ſails before the force and fury of the wind, but their roots are firmly fixed, and immoveable in the ſame place.

*A man made up of luſt and cruelty. *Per omnem ſævitiam & libidinem jus regium exercuit.* Tacit.

3. Thirdly, in the renewing and changing of the heart.

Thirdly, the efficacy of the word puts forth it ſelf in the renewing and changing of the Heart; this is the proper effect of it. *The Law of the Lord is perfect, converting the ſoul,* Pſal. 19. 7. Give me a man (ſaith *Lactantius*) that is unbridled and intractable in his anger, bring him to the word of God, and it will forthwith make him as mild and gentle as a lamb. Give me a man that is covetous, cloſe-fiſted, greedy and griping, the word of God ſhall cauſe him preſently to become liberal and open handed. Give

me a man that is as laſcivious as a Goat, a profeſt fornicator and adulterer. Let but the word of God take him to task, and you ſhall ſee him ſober, chaſt, and continent. (*b*) And herein the word of God is far more energetical and operative then the moral precepts and inſtitutions of Philoſophers; Who when they have done their beſt do only Palliate and cloke mens vices, they do not fell them by the Ground, nor ſtub them up by the Roots.

(b) *Pauca Dei præcepta ſic totum hominem immutant et expolito vetere novum reddunt, ut non cognoſcas eundem eſſe. Lactantius Inſtit. Lib. 3. Cap. 26. ſententia eorum ut plurimum efficiat, non exſcindit vitia ſed abſcondit. Lactant. ibidem.*

1. And yet this energy of the word proceeds not from any qualifications and endowments of the meſſengers. For *Who is Paul and who is Apollo, but Miniſters by whom ye believed?* 1 *Cor.* c. 3. v. 5. Miniſters, not Authours of of our Faith, (*c*) He alone works faith, in whom, not by whom we do believe; as *Optatus* excellently. And as it is ſaid in the cure of the *Kings Evil: Tangit te Rex, ſanat te Deus.* So it is the Miniſter that only toucheth the heart, but the taking away the Evil, the gift of healing comes from God, as the Author.

(c) *Cui creditur ipſe dat quod creditur, non per quem creditur Optatus. Lib. 5.*

2. Nor doth the efficacy of the word depend upon any vital force or inherent vertue in the word it ſelf. For though the grace of God be not only a moral but a Phyſical cauſe of our converſion: yet the word of God is no Phyſical inſtrument that works by its own power and ſtrength. And albeit it be ſharper then a two edged ſword yet it is not like to a material ſword that cuts naturally of it ſelf; but as every inſtrument works by the motion and impreſſion of the principal Agent; And a ſword cuts not but as it is acted by the hand of him that holds it; even, ſo the *ſword of the ſpirit, which is the word of God* produceth rare and admirable effects; but the force and vigor is derived from that out ſtretched and revealed Arm of the Lord, and this is his Spirit. And what is obſerved of the *Sacraments, Non tribuunt quod per iſta tribuitur*, is moſt true of the word, it works not that which is wrought by it. And howſoever the inſtructions and admonitions of the word be outward helps and furtherances in the publick Miniſtry: yet he who teacheth the heart hath his chair (*d*) in Heaven, and that is none but God.

Hugo de Sacram. Lib. cap. 3.

(d) *Cathedram cœlo habet qui corda docet Auguſt in Epiſt. Joan.*

The fourth part. The impediment or hindrance of the means *Almost.*

The fourth part of the Text is the Impediment and Hindrance of the means: or ineffectualnes in regard of the indiſpoſition of the ſubject. Ἐν ὀλίγῳ, *Almoſt*, not altogether.

The name of *Agrippa* was common among the *Romans*, and was ſignificantly impoſed upon ſome from their præpoſterous birth; who came not with their head but their feet forward into the world. And whether King *Agrippa* in my Text was ſuch or no, I know not, ſure I am he was an *Agrippa* in Religion, and came the wrong way to Chriſtianity. To whom that of the Prophet may fitly be applyed, *Iſa.* 37.3. *The children are come to the birth, but there is no ſtrength to bring forth.* Who when he ſhould have been born again, ſtruck betwixt the knees in a ſpiritual ſenſe: and like an abortive and untimely birth, was but *almoſt perſwaded to be a Chriſtian*

Three ſorts of enemies to Chriſtianity.

Three ſorts of Men there are, that are Enemies to Chriſtianity.

1. *Neuters.*
2. *Ambodexters.*
3. *Halvers.*

The firſt Neuters.

The Firſt are Neuters, men of an indifferent and middle temper; whoſe judgment hangs in *æquilibrio et æquipondio*, in an equal poiſe and poſture like to the Coffin of that *Impoſtor Mahomet*, betwixt two load-ſtones in the great Temple of *Mecha*, or as a pair of ſcales and balances that incline to neither ſide. Their ſouls are a *rude Chaos and firſt matter*, a meer *Tohu and Bohu*, without form and void; empty of all forms, and fit to receive any.

2. The ſecond Ambodexters ſuch a one *Eraſmus* ſeemed to be in that ſpeech. *Certe apud me tantum valet Eccleſiæ authoritas, ut cum Arianis et Pelagianis ſentire poſſum ſi probaſſet eccleſia, quod iſti docuerunt. Eraſ. Epiſt. illuſt. Bilibaldo.*

The Second ſort are our Ambodexters, Hermaphrodite or mungrel Chriſtians; who wear Linſey Wolſey garments, plow with an Ox and an Aſs; ſow all ſorts of grain in the field of their hearts, and are made up of all Religions like unto the *Idolatrous Iſraelites they fear the Lord, but ſerve their Idols*, 2 *Kin.*17.33. *they ſwear by the Lord and Malcha, with them in the Prophet Zephany* 1.5. Juſt, *Auguſtin's Amphibions. Qui dum volunt eſſe judæi et Chriſtiani neque ſunt judæi, nec Chriſtiani.* ( ) While they would be

be Jewes and Christians, Arrians, Pelagians, Papists, Protestants; they become Neuters and Nihils, men of all Religions, and so of no Religion at all.

The Third sort are our Halvers, faint hearted and lukewarm professors; *A cake not turned with Ephraim in the Prophet, Hos.*7.8. who it may be have some velleities, hankerings, and imperfect wishes to entertain and embrace Religion: but want the strength of resolution to bring them to maturity, and perfection. And these are every way as opposite to Christianity as the former; for as in some cases the half may be more then the whole; even so this halting in Religion is worse then no Religion. And as the refined Semipelagian did every way derogate as much from the grace of God as the gross *Pelagian*; Just so our *Agrippa's ἐν ὀλίγῳ*, half or *almost Christians*, are cousen *Germanes* once removed and next of the blood of Christians: and that which is but ( ) almost done, is not done at all.

The third Halvers.

( ) Τὸ γὰρ ὀλίγον γεγονὸς μέγιστον *Basilius*, 2. *de Baptis.*

There is a double cause of this *Almost*, or half Christianity.

A double cause of this *Almost* in Christianity.

1. *Amor male inflammans.* Or inordinate love.
2. *Timor male humilians.* Or immoderate fear.

This inordinate love is three fold

1. *Of natural consanguinity and Relations.*
2. *Worldly promotion and preferment.*
3. *Vitious and sinful lusts. A Dalilah a Drusilla, a delicious and darling sin.*

1.
First, inordinate love three fold.
1.
Of natural consanguinity or relations.

The First cause of this *Almost* in *Christianity* is the inordinate love of natural Relation when we prefer Father or Mother, Wife or Children before Christ himself: causing Religion to hold the stirrup, and Nature to mount on Horseback and ride in the saddle: making a *Sarah* of an *Hagar*, and an *Hagar* of a *Sarah*. While that *Hagar* the bondmaid becomes malapert and Wanton and sits at the table; and dame *Sarah* is thrust into a lower place, and attends and waits upon her. For though we be bound by the law of nature to respect and reverence nature; yet must not our affection, either begin or terminate

terminate it self in it. Though we may love somewhat in and with Christ, yet nothing (e) before or above him, Nay we must be content to hate it too, by way of comparison; and in case of opposition. That is our Saviours injunction, *Luke* 14. 26. *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, be cannot be my Disciple.* And the hatred there spoken of, is an inferior and lower love. For a Diminutive love is a kind or at least a degree of hatred. And then especially must we exercise our hatred toward them, and say unto them as *Christ* unto St. *Peter, Get thee behind me Satan; when they are an offence unto us,* Matth. 16. 23. A rub or stumbling block in the way to Christianity.

(e) *Minus te diligit, O Domine, qui praeter te aliquid diligit; quod propter te non diligit. Augustin. Soliloq. Minus te amat, qui tecum aliquid amat quod non propter te amat. Confess. lib. 10. cap. 29.*

Excellent is the advice of St. *Hierom* to this purpose, in his first Epistle to *Heliodorus,* (f) If that thy tender Infant should hang weeping and wailing about thy neck; If that thy dearest mother with her hair disheveld, and her torn garments should shew the womb that bare thee, and the paps that gave thee suck; If that thy aged and hoary-headed Father should lie in the threshold to detain thee in a course of wickedness, or hinder thy passage unto Christ: In such a case as this, Cast down thy Infant, run over thy mother, tread and trample thy father under feet: And with dry eyes run, yea flie to the Banner of Christ's crosse. It is the onely piety, to be accounted even cruel for Christs sake; and the highest strain and pitch of natural affection to prove unnatural in the cause of Christianity.

(f) *Hieron. ad Heliod. Epist. 1. Licet parvulus ex collo pendeat nepos, licet sparso crine & scissis vestibus, ubera quibus te nutrierat mater ostendat: Licet in limine Pater jaceat; Percalcato prope Patre siccis oculis ad vexillum crucis evola. Solum pietatis genus est, in hac re esse crudelem. Non est crudelitas pro Deo pietas. Hierom. ad Riparium.*

2. Worldly promotions and preferments.

The second cause of this Almost in Christianity, is the inordinate love of worldly promotion and preferment, when men make the world their standing mark, and do only rove at God: when they do *uti fruendis & fruiutendis,* Make *use of God* onely, (who should be enjoyed) to serve their own turn; and *enjoy the world,* (which should be but barely used,) and that *as though we used it not.* It

was

was the world that made *Demas* a Renegado and a Revolter from his profession: *Demas hath forsaken me, and embraced this present world*; so St. *Paul* complains of him, 2 *Tim.* 4.10. And it is the love of the world that is as (g) Birdlime to the wings of the soul, that keeps it from soaring and mounting upward unto God, and from seeking those things that are above. It was the downright confession of *Theodorus* a Jew; That it was neither ignorance nor hatred of the true Religion that captivated him in his errors; but onely his preheminence, and temporal dignities in his own Country, that disswaded him from the embracing of Christianity. And it may be this was it that prevailed with *Agrippa* in my Text; who came and *Bernice* with him, *cum multa pompa*, with a great deal of pomp and outside bravery, *Acts* 25. 23. And it is like enough, that this vain shew and fancy of earthly glory, so bleared, and misted, and cast such a Dust in the eye of his judgement, that he could not find the right Way to Christianity!

(g) *Amor rerum temporalium est viscus alarum spiritualium. August. Baldwino, ferventi Monacho ac Abbati calido, Episcopo tepido, frigido Archiepiscopo.* Pope *Urbans* Letter to him. *Gerald. Camb. Itinerar.*

3.
Of vicious and sinful lusts.

The third cause of this Almost in Christianity, is the inordinate love of some vitious and sinful lust; a *Dalilah* and darling sin. What though *Herod* do many things and hear *John Baptist* gladly; yet if his *Herodias* come in the way, she will soon take off the edge of his Devotion. And howsoever *Felix* trembled, being hammered upon the Anvil of St. *Pauls* ministery; yet his *Drusilla* his bosome sin of lasciviousness and incontinency marrs all. This is the reason of our Saviours counsel, *To pluck out the right Eye, and to cut off the right Hand*, Matth. 5. 29, 30. For if this right eye or right hand be left behind, an *Herodias* or *Drusilla*, That which *Divines* title, *Peccatum in deliciis*, a delicate and dainty lust; a tender and beloved corruption: This will so entangle and enveigle the Heart and make another *Agrippa* of it, That it shall be but Almost perswaded to be a Christian.

Non faciunt bonos vel malos mores, nisi boni, vel mali amores. August. Epist. 52.

2.
A second cause of this Almost in Christianity. Immoderate fear.

The second cause of this Almost in Christianity, is immoderate Fear. The terrour of the crosse, the amazement of triall and temptation, and the frightful *Bugbears* of

of Perſecution; Theſe are the main matters that ſtave men off from coming unto Chriſt. *The ſlothfull man ſaith, a Lyon is in the way; a Lyon is in the ſtreets*, Prov. 26. 13. Such is the ſpiritual ſluggiſhneſs and faint-hearted-cowardize of our natures, who preoccupate and foreſtall our hearts with ſuperfluous fears, & ſpeak in the language of the ſluggard; a Lyon is in the way of Chriſtianity, (*b*) *Chriſtianos ad Leonem*, which was the outragious outcry of the Heathen. There is nothing to be found there, but death and deſtruction; Inſomuch that when Chriſt began to inſtruct his Diſciples of his going up to *Hieruſalem*, of his ſuffering many things of the Elders, and of being ſlain the third day; they all lent a deaf Ear unto it: and St. *Peter* who was forwarder then the reſt, *began to rebuke him, ſaying: Maſter, This ſhall not be unto thee*, Matth. 16. 21, 22. Men cannot endure to hear of ſuffering; and they that would fain raign with Chriſt, will in no caſe be brought in the mind to ſuffer with him. They will not accept of Chriſt for their ſpiritual Husband upon the juſt conditions of marriage, for better for worſe, for richer for poorer, in ſickneſs and in health. They fancy not a poor neglected, deſpited, and perſecuted Redeemer. Nor can they be allured and invited to accompany their Saviour in reproach and ignominy, in poverty and nakedneſs, in impriſonment and baniſhment, and to dy with him upon mount *Calvary*. (*b*) It is no delicate or ſecure thing to confeſs Chriſt; that man which believes in him, muſt ſo caſt up his account and reckoning; as to be ready to lay down his life, and to ſhed his blood for him. This is it that makes men look a skue upon Chriſt as a meer ſtranger, as if with St. *Peter* they knew not the man, and to follow him a far of after his example and that for dread of their own danger. This is it that makes ſo many *Agrippa's* in times of temptation, who upon this very ground and reaſon are but almoſt perſwaded to become Chriſtians.

(h) *Si cœlum ſtetit, ſi terra movit, ſi fames, ſi lues, ſtatim Chriſtianos ad Leonem. Tertul. Apol. cap.* 40.

(h) *Non eſt in Deum delicata & ſecura confeſſio; Qui in me credit, debet ſanguinem ſuum fundere Hieronym.*

Seeing then *Agrippa* brake of as it were in the middle of a ſentence, and ſtopt as at a full point, where he ſhould have

have made a comma or a colon, & yet remained but a Semi-Christian, and that after the hearing of another *Apollo* St. *Paul*, mighty in the Scriptures; who preached a penetrating, and a peircing Sermon, and with a deep tent, and keen lancet searcht his conscience to the quick; we may from hence observe the truth of that Divine *Aphorisme* and Theological Maxime.

That there is not a (*i*) sufficient Grace dispensed and dealt out unto all men, for their salvation. There may be indeed a sufficiency of outward means, but not of inward grace. And there may be a sufficiency of grace to render them inexcusable, but not to effectuate their conversion. And therefore that School distinction of *Gratia sufficiens & Efficax*, seems not every way accurate enough. The several members whereof (which in a just division should be opposite) are coincident with each other; and that grace which is of it self sufficient, must needs be of force and efficacy. For as it is a part of the sufficiency of God, that he is entire and every way absolute in his nature and altogether independent in his Actions upon the creature; so it cannot but be essential to sufficient grace, not to borrow of any other, & to want nothing for the accomplishment of the effect: I deny not, but that there may be a sufficiency in nature, which is not ever attended & accompanied with force and efficacy. Thus a soveraign plaister may be sufficient to cure a putrid & rotten sore. And a medicinal Potion may be sufficient to recover a desperate disease. And yet the indisposition, frowardness and impatience of the Patient, in plucking off the plaister, assoon as it is applied; or his peremptory refusal to drink of it may frustrate and void the vertue of it. But where there is a sufficiency of grace, there must of necessity be a concurring efficacy in removing all obstacles and impediments out of the way, in mastering and overcoming the contumacy and obstinacy of the tough heart of man in

The first Corollary.

(*i*) It is given to you to know the mysteries of the Kingdome of Heaven, but to them it is not given, *Matth.* 13. 11. *Fides inchoata & perfecta donum Dei est, & hoc donum quibusdam dari & quibusdam non dari, omnino non dubitet, qui non vult manifestissimis sacris literis repugnare. August. de Prædest. sanct. cap. 9. Quidam sic opinantur, quasi Deus recesse habeat præstare etiam indignis quod spospondit, & liberalitatem ejus faciunt: Tertul. de Fœnitent. cap. 6.*

servitutem; Sed Deus Thesaurum sum providet, nec sinit obrepere indignos.

making opposition and resistance. For if it be in the power (k) and disposal of the will, either to imbrace, or reject those offers and tenders of grace as it pleases; Then that grace is not sufficient of it self, which for the compassing of its own act, is wholly dependent and beholding to another.

(k) It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Rom.* 9.16. *Non potest effectus misericordiæ Dei esse in hominis potestate, ut frustra illius miseratur, si homo nolit*, Aug. l. 1. ad Simpl. Quest. 11.

For sufficient grace may be considered either in regard of 1. *Efficacy*. 2. *Or the Effect*. The sufficiency and efficacy of grace are inseparable companions; yet that grace which is sufficient of it selfe, doth not always take effect. And in this sense Christ died sufficiently, but not effectually for all men, In that they are not redeemed and ransomed from the cruel bondage of sin and Satan, and actually partake not of the benefit; If then grace both sufficient and efficacious be afforded unto all; if to Pagans and Infidels, much more to those that live in the bosom of the Church, and enjoy the publick Ministry; How comes it to pass that *Agrippa* S. *Pauls* Auditor, *Who taught as one having authority, whose word was lively and mighty in operation*? What is the reason, that *Agrippa* who was so sufficiently and efficaciously instructed, was not converted by it? but maugre this sufficient and effectual grace, which they so earnestly plead for, is still drawn aside with the bias of his corrupt lusts, and makes upon profession in the Text, *Almost thou perswadest me to be a Christian*.

The second Corollary.

Secondly, we may from *Agrippa's* example deduce this corollary and conclusion; That the conversion of *Agrippa's*, *Princes*, and *Potentates* of the earth, the Great and Mighty men of the world, who are advanced to the highest pitch of temporal felicity, is exceeding hard and difficult. Why else should our blessed Saviour expresse himself in so high a strain of a vehement asseveration, and lay it down for a dogmatical and a positive Truth, *Mat.* 19.23. *Verily I say unto you, That rich men shall hardly enter into the Kingdom of Heaven*. Not that the salvation of great ones is impossible, or altogether desperate; For even a *Lazarus*, a poor man sate in *Abrahams bosom*, who was rich; (as an Antient observes out of the Parable.)

August. Epist. 89 q. 4.

ble.) Rich and poor have both access to Heaven alike. And yet nevertheless that of Saint *Paul* is an undoubted truth, 1 *Cor.* 1. 26. *Not many wise men after the flesh, not many mighty, not many noble are called.* Men of this rank and quality are great strangers, rare guests in Gods Kingdom, wonderful dainties and delicates; and as old Bishop *Latmer* was wont to term them, *They are Venison at Gods Table.* And hence it was that *Luther* drop'd down that speech, upon occasion of the death of *Elizabeth* Queen of *Denmark*, a religious and gracious Princess. (*l*) True indeed, and so it is, That Christ will sometimes take up a Queen into his Heavenly Kingdom: Sometimes, but very seldom. This may be the reason of that resolute and definitive speech of Pope *Marcellus*, the second of that name, (*m*) *I foresee not how many that sit in the Popish Chair can be saved.* And that which he spake of the Popedom, may after a sort be verified of all earthly Dignities and Promotions. This is a cragged and a thorny way to Heaven, more beset with difficulties then that of others.

There is a double cause and reason of it.

1. The *painted face* of *worldly glory.*
2. The *ugly vizard* of *worldly shame.*

First, worldly glory is a *Syren*, a *Circe*, a *common Strumpet*, which with her *painted face* and *whorish looks*, catcheth men by the eye-lids, infatuates and inchants their judgements, inveigles and intangles their affections. And so far doth it prevail in the seducing of them, that unless Religion comes accompanied with a large Retinue of respect and reputation, honours and preferments, as so many Hand-maids to attend upon her, and to bear up her Train, they conceive it no meet match or mate for them, and altogether unworthy their choice and acceptation: witness the wavering example of that *Heathen Consul*, of whom Saint *Hierom* makes mention, who in private and pleasant conference, was wont to impart his mind to Pope *Damasus*, (n) *Do but make me Bishop of Rome, and I will forthwith turn Christian.* That which he chiefly respected was

(*l*) *Scilicet Christus etiam aliquando voluit Reginam in cœlum vehere.* *Lutherus de Elizabetha Regina Dan. Tom. 2. Epist. pag. 311.*

(*m*) *Non video quomodo qui locum hunc altissimum tenent, salvari possint. Onophr. in Marcel.* A double reason why the salvation of Agrippa's, proves so hard and difficult.

The painted face of worldly glory.

(n) *Facito me Romanæ urbis Episcopum, & ero protinus Christianus.* *Hieron. Epist. 1*

was the outside pomp and glory of Religion; and unless he might be assured to better his state by the exchange, he was at a point for his resolution, To live and die a Heathen.

2. The ugly vizard of worldly shame.

Secondly, the ugly vizard of worldly shame, is as great a *Remora* to mens conversion, as the painted face of worldly glory, and affrights and scares them out of the profession of Christianity; as conceiving by this means they shall soon become vile and contemptible, and forfeit their reputation to ignomy and reproach. For that which *Salvian* observes of the Humor of his Times, is most true of ours; (o) *If any of the Nobility chances to be converted unto God, forthwith he degrades himself, and loses the honour of his Nobility.* Quantus in Christiano populo honor Christi, ubi Religio ignobilem facit! *O how great is the honour of Christ even in the people of Christ, where Religion renders men ignoble, and betrayes them to contempt and scorn!* And this is the fear of many great ones, of the Nobility and Gentry both, that if they be truly zealous of Gods glory, resolute, down-right, and thorow-pac'd in in his cause and quarrel: If they set their faces toward *Jerusalem* with Christ and his Disciples, and approve themselves not *Agrippaes*, ὀλίγον, *Almost*, but altogether Christians: This will stain their Gentry, taint their high-born blood, eclipse their credit, and cloud their preferment. This will open wide the black mouth of calumny and detraction, to stigmatize and brand them for brainsick Puritans, and formal Hypocrites. This will burden them, yea and break their backs with the weight of their heavy censures. They are none of *Cæsars* friends, Incendiaries and common Boutefeus, the very pests and plagues of the Commonwealth. And for the better prevention of foul-mouthed Obloquie and disgrace, they make use of this device and shift, which they account of as a neat and quaint piece of State Policy, to contain themselves within the narrow bounds and lists of Mediocrity and Moderation: To be meerly indifferent and neutral in their carriage, and to side with neither party. They will

(o) *Si quis ex nobilibus ad Deum converti caperit statim honore nobilitatis amittit. Statim enim ut quis melior esse tentaverit, deterioris abjectione calcatur; Ac per hoc omnes quodammodo mali esse coguntur, ne viles habeantur. Salvian. de Gubern. Dei lib. 4. pag. 113.*

will not in any caſe *be juſt overmuch*, which is the ſage counſel of the wiſe man, *Eccleſ.* 7. 18. They cannot endure to be noted for hot-ſpurs, furious *Jehu's*, that drive as if they were mad, to over-laſh and ſwitch on too faſt in Religion. And indeed their main fear is to be true and ſound Chriſtians.

Chriſtianity is a Race, as Saint *Paul* reſembles it, 1 *Cor.* 9. 24. *So run that ye may obtain*, whereunto is required agility of body, ſtrength and length of wind, leſt otherwiſe we tire and give over. And as it is in other Races, ſo likewiſe in this of Chriſtianity, wherein there are many purfie and ſhort-winded Chriſtians, who ſet out with the foremoſt, and run well for a while (as S. *Paul* ſpeaks of the *Galatians*) but ſoon run themſelves off their legs, or out of breath. And as that which cauſes this ſhortneſs of wind, is either the corpulency and fatneſs of a foggy body, or debility and faintneſs of ſpirits; even ſo fat Livings and preferments, *A maſſie Corps* belonging to an Eccleſiaſtical Dignity, or elſe an over-timorous and feeble diſpoſition make ſo many ſhort-winded Chriſtians, who faint and fail ere they come to the goale and mark, *The price of the high calling of God in Chriſt Jeſus.* So that it is one of the two, either the painted face of worldly glory, inflaming the heart with inordinate love; or the ugly vizard of worldly ſhame, producing and cauſing in it immoderate fear: That makes the converſion of great men to prove exceeding hard and difficult. And when the moſt forcible means are attempted and applyed for the effecting of it; they ſtill remain in *Agrippa's* temper, their pulſe beats in the ſame manner: and out of the abundance of their heart their mouth ſpeaks, and breaths out the ſame words, *Almoſt you perſwade us to be Chriſtians.*

THE

THE INNER-TEMPLE.

A SERMON

Preached at *Fakenham* in *Norfolk*, in the Lecture course.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3. 16.

LONDON,
Printed by *T. G.* for *Will. Rands* at Fleet-bridge. 1659.

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THE INNER-TEMPLE.

1 Cor. 3. 17.

For the Temple of God is holy, which ye are.

WE are now (Blessed be God) presented and met together in the Temple; And here is a Temple that presents it self and meets us in the Text. And what more proper and accommodate, then to treat of the Temple, in the Temple; where both Text and place, seem to comment upon each other. *The place whereon we stand is holy ground, and Holiness becomes this House for ever*, Psal. 93. 5. Such is the Temple in the Text. *For the Temple of the Lord is holy.* And yet lest some illiterate and literal Hearer should misapply the words to the material Temple, (as the ignorant Jews perverted our Saviours meaning, *John* 2. 19. *Destroy this Temple:* Which our Saviour precisely affirms of the Temple of his Body. Ver. 21. *But he spake of the Temple of his Body.*) St. *Paul* the best Expositour and Interpreter of himself, puts the matter out of question, and delivers himself in plain and positive Terms; *Which ye are.* *The Preface.*

The Parts of the Text are Two.

The Division of the Text.

1. *A Theſis.* 1. *The Shrine.*
2. *An Hypotheſis.* 2. *And the Saint.*

1. The Saint.

1. The Saint is God himſelf, the *Holy one of Iſrael.* A Saint and more then a Saint, as *Chriſt* ſpake of *John* the *Baptiſt*; *A Prophet and more then a Prophet*, Matth. 11. 9. To whom the glorious *Seraphims* ſing that τρισάγιον. *Holy, Holy, Holy is the Lord of Hoſts*, Iſa. 6. 3.

2. The Shrine.

2. The Shrine, and that is the Saints; Ἐκκλησία, the Church of God, the ſociety and company of true Believers.

A double obſervation.

So that the ſum of the words amounts to a double Obſervation.

1. *Sanctitas Templi. For the Temple of God is Holy.*
2. *Templum Sancti. Which ye are.*

Each of theſe agreeable to the ſeveral names ἱερὸν, and ναὸς, whereby the Temple is expreſſed in the original. The material Temple is ἱερὸν, the myſtical ναὸς, Both Holy. *But the firſt ſhall be laſt, and the laſt firſt*, and by way of ὑστέρον πρότερον, I ſhall begin with the latter.

1. The firſt Obſervation.

1. *Templum Sancti. The Church is God's Temple.* There is not any creature but is of a limited and a finite nature, and confined to a definite place. Bodily ſubſtances *circumſcriptive*, by way of circumſcription. Spiritual Eſſences, as Angels and the ſouls of Men, *Definitive & per Aſſignationem*; And are ſo reſtrained to a certain ſpace, that they neither are nor can be elſewhere preſent in the ſame Article of Time: But *God who is a divine and heavenly circle, whoſe centre is everywhere and circumference no where*, is everywhere *Repletive*; By way of diffuſion and repletion. *Thus ſaith the Lord, The Heaven is my Throne, and the earth is my footſtool*, Iſa. 65. 1. And therefore it was adviſedly and religiouſly anſwered by a *profound Chriſtian* to an inquiſitive and buſy-headed *Philoſopher*, who overcuriouſly demanded touching the place of the Godhead: *Dic tu prius O Philoſophe ubi non ſit. Tell us firſt O Philoſopher where God is not.* Such was his reſolution; This the purblind Heathen diſcerned by the glimmering and dim light of nature. And *Heraclitus* one of that rank, thus invited his friends that came to viſit him in his

Stove,

Stove, with this assurance & persuasion, (a) Ἔνι γὰρ καὶ ἐνταῦθα θεός. And the Historian reports of the Antient Germans, that they consecrated to their false and fained Gods (b) *Lucos & nemora, Groves and shady places*; As supposing they could not be comprehended and included within the precincts and compass of any Habitation. And yet God who is all center without circumference, and knows no limitation of his nature, power, or presence; makes choice nevertheless by way of appropriation to himself (My House) of a peculiar place and dwelling.

(a) *Arist. de Histor. Animal.*
(b) *Tacit. Hist.*

God challenges a house.

1. Such was the *Tabernacle* for a time, which was ambulatory in the Wilderness, & unsetled in the land of *Canaan*.

1. The Tabernacle.

2. So was the *Temple* afterward which was fixed at *Hierusalem*: *There kept he his fire and chimney*, as *Ezekiel* phraseth it: And dwelt as a Housholder in his Mansion or proper Tenement. And hereunto was annexed that solemn promise, *Psal.* 132. 14. *This is my rest for ever.* That is, for many successions and generations. There being *Æternitas Absoluta* and *Periodica*: And *Æuum* oftimes passes in Scripture language for Eternity; which determined and expired with the coming of Christ, who laid the foundation of another world, by the publishing of the Gospel. And thus was *the Temple God's rest for ever. Here did he dwell; for he had a delight therein.*

2. The Temple at *Hierusalem*.

3. And God dwels in our Temples and Churches where his name is publickly called upon, and Religious Rites and Ceremonies duly celebrated and administred, yet with a difference and distinction.

3. Our Temples and Churches.

The Temple at *Hierusalem*, was not *Locus ut locus*, A bare and naked place: But *Locus ut sic*, A place in such a respect, as the Schoolmen speak. As being *Medium divini cultus*, The place that God had chosen above all other to put his name there, particularly allotted and appointed for divine Worship, and honoured with many choice priviledges, and special promises, of audience and benediction: whereunto they were to direct and turn their faces, though far distant and removed from it, in a forrain and strange Country, even in their private

The difference between them

Scotus: in Senten.

devotions and ſupplications. This was a lively Type and repreſentation of the Body of Chriſt, as himſelf is pleaſed to ſtile it, *Deſtroy this Temple*, John 2. 19. In all which reſpects the Jewiſh Temple, was God's House ἀντονομαστῶς, ſo called by way of Excellency. But as for our Chriſtian Temples and Churches, they are conſecrated to God's ſacred worſhip and ſervice; and ſo made holy, though not with an inherent holineſs (as *Bellarmine* preſſes it too far;) For how ſhould timber and ſtones be capable, not only of a ſpiritual quality but of ſaving grace, which like unto the Leproſie muſt needs cleave unto the Walls? yet do they partake of an adherent and relative holineſs in regard of their uſe and end, ſo long as they continue dedicate; and muſt not at any time be perverted to profane and common Offices, no not when the Aſſembly is diſſolved; which nevertheleſs can no way match and parallel either in outward glory, or inward dignity and prehemінence, but muſt of neceſſity give place to that ſame ſpecial place, *Locus ut ſic*, The Temple at *Hieruſalem*. For whereas the Temple ſanctified the Congregation and meeting to the Jews; our Temples are ſanctified by vertue of the Aſſembly and Congregation. Neither is the promiſe ſimply entailed to the place, but to the perſons and performances; The joint participation of the Word and Sacraments; the united devotion of the People; the force of whoſe prayers prove like a great thunder-clap, as Saint *Hierom* reſembles it: Or, as the roaring of the enraged Sea; ſo Saint *Baſil* phraſeth it: To theſe I ſay doth the promiſe appertain, *Matth.* 18. 20. *Where two or three are gathered together in my name, there am I in the midſt of them.* Which occaſioned that common by-word among the Jews, (c) *Ubi duo ſunt qui de Lege colloquuntur, ibi Divinitas eſt inter eos*; as the Learned *Druſius* relates it. So then, both the Jewiſh Temple and the Chriſtian Churches are but material Temples: And *God dwels not in Temples made with hands, Acts* 7. 48. Both which I muſt paſſe over as *Samuel* did the ſeven Sons of *Iſhai*, *Theſe are not they which the Lord hath choſen.* It is the myſtical and living Temple

(c) *Druſius Apotheg.* p. 20.

Temple which God prefers as he did sometimes little *David*, and wherein he principally resides.

The mysticall and living Temple.

And it is well observed by judicious *Cameron* that the word (*d*) Ἐκκλησία, is never taken *Topically*, nor doth the Church signifie throughout the New Testament any certain place: but either an Ecclesiastical assembly and meeting, or the spiritual society of the faithful, *The Church of the living God.* And to them alone St. *Paul* applies the words in the text. *For the Temple of God is Holy: which ye are.* And he speaks not to stones but men.

(d) *Ecclesia hic non locum in quo convenitur, sed cætum significat Cam. in 1. ad Corin. cap. 11. 18, et 22.*

These, These are Gods Temples, not only in their spiritual and better part their soul, that same *Divinæ particula auræ* θεῖ δυνάμεως ἀπόρροιον. A sprig and branch of the Divinity it self, plucke of as it were from the tree of Life: But even in the outward frame and constitution of their Bodies: St. *Paul* affirms no lesse, 1 *Cor.6.19. Know ye not that your Body is the Temple of the Holy Ghost, which is in you.* Which bodies of ours, though far different from the material Temples, as being of a more excellent and Divine nature; yet do they represent and resemble them by way of Analogy and proportion: For as *Salomons* Temple was severed & parted, *in Atrium populi* the tabernacle of the Congregation, the Sanctuary, and the *Sanctum sanctorum*, the Holy of Holies: whereunto the Prophet *Jeremiah* alludes (as some conceive) in a threefold rehearsal and repetition, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, Jer.7.4.* In an apish imitation whereof the Heathenish Temples consisted of a Πρόναος, ναὸς, and a βῆμα or τεραπεῖον, *A Porch, A Body, and a Quire.* Even so the outward parts of the Bodies of the Saints, the hands and arms are the Court and Porch of this Temple. The legs are so many Marble Pillars that support and bear it up, the eyes in the forehead the supreme and highest place, like windows that transmit and convey light. And as for the inward cells of the Brain and Heart, they are as the Sanctuary, and Body of the Temple. But the soul with the several powers

and

and faculties, the understanding, Will, Affections; this is the *Sanctum Sanctorum*, the most Holy of all other.

For as there is, and ought to be a correspondence betwixt the nature of God and the manner of his service; so must there be likewise an agreement betwixt it and the place. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, John.4.24.* And as he is worshipped in Spirit for the manner, so will he also be worshipped in spirit the for the place: in the spirits & souls of Believers. Though God dwels in the Body, yet chiefly in the Soul; this is κατ' ἐξοχὴν and by way of excellency Gods Temple.

And thus are we at last come into Gods Temple by many degrees and steps; as they ascended into that of *Solomon*: Or as they climb up some long ladder by several staves which rise each higher then the other, and like unto *Jacobs* ladder, the foot whereof stood upon the ground: so doth the material Temple, but the top thereof which is the mystical reacheth unto Heaven.

Ingrediturque solo, et caput inter nubila condit.

That is the spirit and soul of man (e) θύραθεν καὶ οὐρανόθεν, as the Philosopher teacheth, *Hierusalem which is* ἄνω *above, the mother of us all. The Congregation of the first born, whose names are written in Heaven.*

(e) *Arist. de. Anima. Lib.* 1.

And in two respects is the Church assimilated and compared to a Temple.

The Church a Temple in two respects.

1. *Ratione structuræ et ædificationis.*
2. *Ratione usus et inhabitationis.*

1. *Ratione structuræ et ædificationis.*

First, The Church is Gods Temple in regard of the structure or the building. *For every house is built of some man, but he that buildeth all things is God, Heb.3.4.* God who is δημιουργὸς τοῦ οὐρανοῦ, the Architect of heaven & earth: he likewise frames and fashions his Church, which is as it were a Heaven here on Earth. And as the soul in the Body doth *Fabricare sibi domiclium*, so God who is the soul of the Church

Church, prepares and formes his own dwelling. Not shall we need over-curiously to enquire touching the manner of the workmanship: *Qui vectes quæ ferramenta?* What tools and instruments God had to effect it; which were the several Queries of the Epicure in *Tully* concerning the Creation of the world: For as in the Creation *Dixit, et facta sunt, He spake the word and it was done, he commanded and it was created.* So God doth but speak the word in the mouth of his Ministers, there is but a *Dixit* on Gods part and forthwith there followes *a factum est* without more adoe. There is neither noise of axe nor sound of hammer to be heard in the building of this Temple, no more nay far less then in that sumptuous and stately Temple of Hierusalem.

The foundation of which Temple is not the Church, that being the Temple it self. This were to confound the building with the foundation, and how should the Church be accounted *the Pillar and ground of faith* which relies and rests upon it? or if the text seems to favour it, and imports as much in express terms [illegible] 1 *Tim.* 3.15 yet is it onely *Columna forensis* like unto the Pillars of of the Heathen whereunto their solemn Laws and constitutions were publickly affixed, and so made manifest and legible to the people. It is not *Columna architectonica*, that supports and bears up the weight of the frame.

The foundation of this Temple. Not the Church.

Nor is St. *Peter* the Pillar of the Church which he no more sustaines then ever St. *Christopher* carried Christ: whom nevertheless the Romish faction injuriously honour, as the great Atlas of the universal Church firmely leaning upon the strength of his shoulders; and though St. *Peter be stiled a pillar*, yet is that title given in common to the rest, *Galations the second Chapter, and the nine verse. And when Iames, Cephas, and Iohn, who seemed to be pillars.* And it as worth the observing, that St. *Paul* purposely inverts the order, *Iames, Cephas, and Iohn*, placeing *James and not Cephas* in the forefront, least he should have seemed thereby to have conferred the *Primacy* upon him, and made *Peter Metropolitan* over his Brethren.

Not St. *Peter.*

Nor

Nor doth he join the *Sons of Zebedee* hand in hand, who were surnamed *Bonaerges*, and accompanied Christ in his transfiguration; but ranks Saint *Peter* in the midst, that he might no way be suspected to ascribe unto them the like authority and jurisdiction.

Let *Peter* then continue his name, yet is he *Petrus*, *non Petra*, the chief corner Stone, and Rock of our Salvation. Christ builds not upon Saint Peter, but builds Saint Peter upon himself; (f) *Super me ædificabo te, non me super te*; as *Augustine* upon the place. And let him for ever enjoy his title of *Cephas*, and be deservedly honoured as a choice stone; yet is he not *the chief corner stone*, or the foundation of the building: *For other foundations can no man lay then that is laid, which is Jesus Christ*, 1 Cor. 3. 11.

(f) *August. in Mat.* 16. 18.

But Christ is the foundation of the Church two ways.

A Doctrinal Foundation, *Respectu doctrinæ revelatæ*, The supernatural and divine Truth of the Scriptures, wherewith he inspired the Church in *all Ages*, by the ministry of his messengers; and in the fulness of Time instructed it by word of mouth, immediately in his own Person, as being the Eternal Wisdom, and Essential Word of God, ὁ λόγος ὁ παρὰ τοῦ Θεοῦ, Who was sent from the *bosom of the Father*.

1. *Respectu doctrinæ revelatæ*

2. *Respectu gratiæ salutiferæ.*

1. *A personal foundation*, *Respectu gratiæ salutiferæ*; which by the satisfaction and merits, whereby *he trod the wine-press alone*, he hath effectually purchased & procured. And herein it far exceeds, and altogether differs from earthy foundations, which are *in imo*, laid low and deep within the ground; but Christ is *Fundamentum in summo*, the uppermost part of that new *Hierusalem* which commeth down from Heaven.

2. Descend we therefore from the foundation to the walls, the society and company of the faithful; all of them disposed and couched together, as so many lively stones in a mystical and spiritual Temple. This is that elegant strain and metaphor, wherewith Saint *Peter* seems to be much affected and delighted, *to whom ye come as unto a living stone disallowed of by men, but chosen of God, and precious. And ye as lively stones be made spiritual houses*, 1 Pet. 2. 3, 4. He whom

The people of God are the walls of the Temple.

whom the Prophet *Daniel* compares to a stone cut out of the mountain without hands, either in regard of his eternal generation of the Father, or his temporal birth of his Mother: He whom *David* foretold to be the head stone of the corner, being highly exalted by his Resurrection and Ascension: Him doth Saint *Peter* term *an elect, and precious, and living stone, having life in his own person, even as the Father hath life in himself*, John 5. 26. And the Church of God *lively stones*, as being quickned by *his spirit*.

Stones not by propriety of nature, such as fabulous Antiquity dreamed of, that *Pyrrha* by casting of stones changed them into men. Behold here a more strange Metamorphosis, yet far unlike that of *Medusa*, so famous among the Poets, men turn'd into stones.

Nor yet stones, for their inbred folly and senselesness of disposition, such as the Philosopher stiles, λίθω ἐπὶ λίθῳ, one stone upon another. But by a borrowed similitude and resemblance, both in regard of their absolute and relative property. Likened to stones in a double propriety.

1. *The absolute property which is the solidity and firmness of their faith.*

2. *The relative property, and that is their aptness and appliableness unto building.*

And of such materials doth God make up a spiritual house, *and out of these stones he raises up children unto Abraham.*

First, stones are a hard and tough, and well compacted substance: This is the absolute property of the faithful, to be ἑδραῖοι καὶ ἀμετακίνητοι, *steadfast and immovable*; and though their outward man is but weak and feeble, neither is their *strength the strength of stones*, as holy *Job* too too passionately complains, *Job* 6. 12. yet hath their inward man the strength of flinty stones, and is so far from yielding to the furious stroaks of temptation and affliction, that it forcibly resists these Hammers, and beats them back with violence. For God who promises to take away *the stony heart out of the midst of his people*, Ezek. 36. 26. be- 1. Their absolute property.

stones upon them in stead thereof, [illegible] as Saint *Paul* stiles it, *Col.* 2.5. A firm, solid, and stony faith. And howsoever it may and will be fiercely assaulted, yet it shall not be fully foiled and vanquished, pressed, but not oppressed; (g) shaken, and yet not shaken off. What though the most pompous and stately Temples are turned topsie turvy, and laid level on the ground, with the sudden blast of a terrible earthquake, and *their place knows them no more*; yet shall these spiritual Temples be *as mount Sion, which cannot be moved, but standeth fast for ever*, Psal. 125.1. Let stones fall out of the building, and moulder away into rottenness, as being subject to a kind of mortality and corruption.

(g) *Concuti potest, non excuti. Tertul.*

Mors etiam saxis, nominibusque venit.

Yet as for these living stones, *Whosoever liveth and believeth in me shall never die.* It is our Saviours determinate assertion, and peremptory promise, *John* 11. 26. Thus are the faithful stones in the absolute property, their stedfastness and continuance.

2. Their relative propertie.

Secondly, The Saints of God are Stones for their relative property, their usefulness and appliableness unto Building, *Ex quovis ligno non fit Mercurius.* Temples are not framed of beggerly stuff, and rude materials; neither are common pebbles and unhewen stones (as are all natural and carnal men) meet to join with *Christ the chief corner stone, in whom all the building coupled together, groweth to a holy Temple in the Lord*, Eph. 2. 21. This Temple consists only of choice and precious stones; so is Christ entitled by Saint *Peter*. And such are all believers, who have obtained ἰσότιμον πίστιν, *the like precious faith*, whereof Saint Peter speaks. There is not the meanest Christian but after a sort shares in Saint *Peters* priviledge, and is placed as another *Peter* in this edifice, *wherewith*, though not whereupon *Christ builds his Church, and the gates of Hell shall not prevail against it*, Mat. 16.18. Not *the power and policy of the Devil*, symbolically set forth by the gates

of

of a City, which was anciently the seat of Counsel and Judgement in the time of peace, and hath been alwayes the place of strength and fortifications in the time of war. Yet neither shall the cunning stratagems, or stoutest opposition of these gates of Hell, nor the gates of (*h*) Death, as *Cameron* expounds the place) the domineering Tyranny of the Grave, which detains our bodies as close prisoners for a time under the earthen bars of rottennesse and corruption; and so some what avails, but *shall not be able to prevail against it*, ἰσχύσει οὐ κατισχύσει, as he descants upon the place. So sure and permanent is this building, that it is stronger then death it self, so indissoluble is the conjunction, so entire the union of the several stones with the foundation, that the very name of Christ is applied & communicated to his Church: ὅτως ὁ Χριστὸς, saith Saint *Paul* in the *Apodosis* of the similitude, 1 *Cor.* 12. 12. The bond and ligament of which union is the spirit of God on his part, and faith the means on ours; which in regard of the office of being instrumental in joining us to Christ the foundation; it is sometimes honoured with the name of a Foundation. Faith is as the foundation (saith Saint *Chrysostom*) other graces are as the upper part of the building. And as Faith is the bond of our union with Christ, so is Charity of our communion and fellowship with our brethren; For *Hard with hard, stone with stone, will never make good wall*, as it is in the *Italian* proverb. But Charity must come betwixt, and as a spiritual kind of mortar, both join and bind them fast together. And as in a building, each (*k*) stone supports and bears up another: So must *we bear up one anothers burden*, as Saint *Paul* adviseth in the case, *Gal.* 6. 2. who are lively stones of the same mystical Temple. Thus have we taken a survey of the several parts of the foundation, and the walls of this structure; and had a cursory and short view of the means, both of the framing, and of the coupling and conjunction. In all which appears the formality of the Comparison, *Ratione ædificationis*, the Church is Gods Temple, in regard of the building.

(*h*) *Vox ᾅδης Nusquam in scriptura, (unicus modo locus excipiatur) infernum significat, sed sepulchrum vel hominis vita functi statum, & conditionem. Camer. Myr. Evang. in Mat.* 16.18.

(*i*) Ἡ γὰρ πίστις θεμέλιος, καὶ ἡ λοιπὴ οἰκοδομή. *Chrysost.*

(*k*) *Unusquisque lapis portat alterum & portatur ab altero. Luther. in Galat.*

2. *Ratione usus, & in habitationis.* So is it likewise in the second place, *Ratione inhabitationis*, the proper use and habitation; For God hath a three-fold Temple, or place of residence, whereof the Church is one, though every way inferiour to the former.

God hath a three-fold Temple.

The first Temple of God is his glorious Majesty, altogether infinite and incomprehensible; who as he is void of all bounds and limits in his nature, so he is not included within any lists and terms of place. Thus God dwelt in himself from all eternity. *In se & apud se habitabat*, It was the answer of an Antient to those smattering Questionists, and curious Inquisitors, who would needs pry into the place of Gods abode, ere this visible world was created.

1, His glorious Majesty.

Et apud se est Deus. Pet. Lomb. dist. 17. ex August.

The second Temple of God is the humane nature of Christ, which being hypostatically united to the Godhead, it was the seat of the Deity, in a most peculiar manner; *Being replenished with Divine Grace from his first conception, as Solomons Temple was filled with a cloud at the dedication*; and that far above the capacity of the creature. *Full of Grace and Truth* saith Saint *John* 1 Joh. 14. *Of Truth*, which is the perfection of the understanding. Of *Grace*, which is the excellency and beauty of the Will. Nor was he only full of habitual grace, but of the Divinity it self; *For in him dwelleth all the fulness of the God-head bodily*, Col. 2. 9. There is not a word in the Text, but is dogmatically full, and very significant and emphatical, πλήρωμα, πᾶν πλήρωμα τῆς θεότητος, κατοικεῖ, σωματικῶς, The very fulness of the God-head in the utmost latitude, dwelt in Christ, as in a sacred Temple. And that personally and essentially, not only in regard of the inward gifts and endowments which are imparted and dealt out unto us in measure and proportion. This was not only *Templum Domini*, but *Templum Dominus*, as (*l*) *Augustine* distinguished of old betwixt *Panem Domini*, & *Panem Dominum*, Christ was both the Temple of the Lord, and the Lord of the Temple.

The humane nature of Christ.

(l) *August in Evang. John.*

3. The Church.

The third Temple of God is the Church, ἐκκλησία ζῶσα, a living and a walking Temple; and from hence it takes its

its name, Νεὼς ἀπὸ τοῦ ναίειν ἐν αὐτῷ θεόν, because of Gods habitation; for though God be every where *per divinitatis præsentiam*, and the whole world be his great presence chamber, yet is the Church his privy chamber, his withdrawing room, where he most frequently converseth, *Walking in the midst of the golden candlesticks*, as Christ describes himself, *Revelations* 2. 1. abiding onely in the faithful, *per inhabitationis gratiam*, as in the place of his habitation. And albeit every good creature be in God, as in the conserving cause, *In whom we live, and move, and have our being*, which is nothing else then a (*m*) subsistence in God, and our preservation is but one continued (*n*) Creation; yet nevertheless God is not in every creature (though every creature be in God) as in the proper seat and mansion. This Christ appropriates to his Disciples by special promise. *John* 14, 16. *And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever*, ἵνα μένῃ μεθ' ὑμῶν, which is of singular force, and denotes (*o*) constancy and continuance. In which respect the Jews of old called the spirit of God by the name *Shechina*, that is, a Mansion, or an habitation. This is an inseparable priviledge of the Temple, as Saint *Paul* quotes the Text, 2 *Cor.*6.11. *For ye are the Temple of the living God, as God hath said, I will dwell among them, & walk there*; and if we stick not to credit the testimony of Antiquity, God dwels no less virtually in the Church, then in the Throne of the highest Heaven; *a devout soul is another heaven upon earth*: even that heaven which is mentioned in the Preface of the Lords Prayer, *Our Father which art in Heaven*, that is, *in the Saints*. And herein consists the difference betwixt Physical places, and this which is Metaphorical; those contain and preserve the body: but here the inhabitant includes and upholds the dwelling. And as other Temples prove Sanctuaries to such as repair for refuge; so is God an *Alylum* to his Church, and a Sanctuary to his Temple. And so have we compleatly dispatched and finished the several branches of the Allegory, and the doctrinal part of the Pro-

(*m*) *Id ipsum quod sumus nihil aliud est, quam innixo Deo subsistentia. Calvin. Inst.l.*1.

(*n*) *Quamdiu creatura est tamdiu creatur. Durand. in Senten.*

(*o*) *Mirum, in scripturæ singularem habet significationem, notat enim constantiam & peritissimam adhæsionem ejus rei quæ dicitur manere. Camer. Myr. Evang. in Joh.*14.16.

(*p*) *Animæ beata est cælum. Bernard. Pater Noster qui est in cœlis, id est, in Sanctis. August.*

Propoſition. Which being thus premiſed, we may from hence infer a threefold Corollary and Concluſion.

A threefold Corollary.

1. *The Dignity,*
2. *The Duty,* } Of the Church.
3. *The Danger.*

All ariſing from the conſideration of a Temple.

1. The Churches Dignity, in a double conſideration.

Firſt, we may take notice of the Churches Dignity, and that in a double conſideration.

1. *Simply and abſolutely in it ſelf, as being the Temple, the myſtical Temple of God.*

2. *Comparatively and relatively, in reference to the material.*

1. Simply and abſolutely in it ſelf.

Firſt, then obſerve the abſolute Excellency of the Church, as being Gods Temple. For if as the Heathen Philoſopher *Menedemus* ſome time ſpake, Thoſe ſtones were happier then the reſt, which ſerved for their Altars. Surely theſe Stones in this goe farre beyond them, who are deputed to a higher employment; to be the receptacle and habitation of the Spirit. The entertainment of ſome Worthy and Noble Gueſt, doth as it were enhaunce the honour of the dwelling. Yea the preſence of a dead Corps, whoſe Aſhes and Memory are for ever ſacred and precious, doth after a ſort honour the Urne, and dignifies the Grave that contains it.

O te beatum ceſpitem tanto Hoſpite!
O cui invidere cuncta poſſint marmora!

Calvini Epitaphium. Beza.

As *Beza* warbled it moſt ſweetly in a funeral Elegie, and Epitaph of renowned *Calvin.* What is it then for a poor Chriſtian to harbour the living God, not as a ſtranger, or ſojourner, but a perpetual Reſidentiary; Not to *receive Angels into his houſe with righteous Lot*; But the holy ſpirit into his heart: There to enjoy the conſtant preſence in the powerful motions and excitations, the ſoveraign and happy effects. 1. As an Inſtructer. *This is the way, walk ye in it,* Iſa. 30. 21. 2. As a Guide, *As many as are led by the ſpirit,* Rom. 8. 14. 3. As a Coadjutor and Fellow-helper, *Likewiſe the ſpirit helpeth our infirmities,*

mities. Rom 8. 26. 4. As a Comforter, *But the Comforter, which is the Holy Ghost, he will teach you all things,* John 14. 26. *The Comforter by way of Excellency, above all other. The Comforter by way of Propriety, in opposition to all other.* And to have the Spirit of God thus present, is an Excellency without match, or parallel; A *Præludium* of the joyes of Heaven; and a fore-taste of future Happiness: Like to *that White Stone with a new Name engraven, which no man knoweth, but he that receiveth it,* Revel. 2. 17. And as it is observed of the City of *Venice,* that none can imagine the surpassing beauty of the place, but the native Citizens and Inhabitants: no more can they conceive the ineffable happiness and comfort of a Christian in this respect, who have not sensibly found it by experience, nor shall a stranger meddle with it.

This is one of that (*q*) triple Union and Conjunction, all which are, *singulariter mirabilia & mirabiliter singularia,* Singularly wonderful, and wonderfully singular in the judgement of Saint *Bernard.* 1. *God become Man.* 2. *A Virgin, and yet a Mother.* 3. *Faith and Mans Heart incorporated into each other.* And it is not the least of the the three, that the spirit of man should be, as it were, espoused and married to the Spirit of God. That our blessed Saviour, the High Priest of our profession, should dwell in the Soul as in his Temple. *Such honour have all his Saints.*

(*q*) 1 *Deus & Homo.* 2. *Mater & Virgo.* 3. *Fides & cor Humanum. Bernard. in Vigil. Nativit.*

Secondly, We may collect and gather the relative dignity of the Church in reference to the material Temple. For *Respublica non est in parietibus*: As he sometime spake. Nor doth the Church consist in the outward frame and walls of the Temple. And as great a difference there is betwixt the Church, and the Church in point of excellency; as betwixt senseless and living stones. A Mason, and a Minister; the Mason builds the one, but the Minister of God as a wise master builder is the Architect of the other. Let there be granted to the material Temple, that it is a consecrate place, *Holy ground,* yea the

2. Relatively in reference to the material.

the *Beauty of holineſs*, as the *Pſalmiſt* calls it and a Sanctuary; yet if that be the ſanctuary which was the middle part of the temple; the Church, the ſaints are the *Sanctum ſanctorum* the more inward part & moſt holy of all other. And if we herewith compare *Solomons* temple, which was *the perfection of beauty*, and the glory of the whole world; wherat the Divel pointed (as ſome conjecture) in that temptation: *And he ſhewed him all the Kingdoms of the world, and the glory of them*, *Mat.* 4. 8. that is the Temple of Jeruſalem; yet ſhall we find verified of the place which our Saviour affirms of the perſon; *A greater then Solomons* Temple is here in my text. *And in all the royalty it was not cloathed* like unto one of theſe living Temples. For as it was *not the Gold that ſanctified the Temple* under the Law: *but the Temple that ſanctified the Gold*; ſo we read in the Goſpel: no more is it the outward pomp and bravery of the place that ſanctifies the perſon; but the inward ſanctity of the perſon, that ſanctifies the comely beauty, and decent apparrel of the place. And as *Cornelia* the Mother of the Roman *Gracchi*, ſpake of her children: ſo may our Mother Church of her natural children in the faith; *Hi ſunt ornamenta mea, Theſe are my chiefeſt ornaments.* As for their rich attire and coſtly furniture, I mean in the extremity & exceſs; they were in a manner peculiar to the infancy of the *Jewiſh* Church, being trained up under, the Pædagogie and *beggerly Rudiments* of the ceremonial law: which nevertheleſs were then made authentical by Gods ordinance both ſtrict and punctual in their behalf, and were typical in part. Or elſe the blind devotion of ſucceeding & declining age, caſt them into the Churches Treaſury with a liberal hand in the time of the Goſpel: and that in the palpable darkneſs of Popiſh ignorance and prevailing ſuperſtition. Which eſcaped not the prudent obſervation and grave reproofe of ſome of their own party, Witneſſe that ſpeech of (r) *Boniface Arch-Biſhop of Mentz. That in the Golden age of the Church, there were Wooden Chalices and Golden Prieſts, but Golden Chalices were afterward tranſubſtantiated into wooden*

(r) *Calicibus contenta ligneis ſacerdotibus eccleſia fruebatur aureis Walafrid. Strab. de reb. eccleſia pag.* 24.

den Priests and empty sconces, were graced with pretious mytres. So that it formerly passed for a proverbial form in *Bavaria* and other parts of *Germany*: (s) dark Temples were enlightned, with bright and cleer shining Hearts: and light Temples were obscured with dark hearts.

(s) *Cum templa obscura, erant lucida corda: cum lucida templa, obscura corda.* Aventin.

I speak not this to derogate in the least measure, either from the right ornament or due respect of Churches. Which I shall alwaies esteem and magnifie as *Jacob did his Bethel, Gen.* 28. 17. *Quam reverendus est hic locus, How fearful is this place? this is no other then the house of God, this is the gates of Heaven.* τόπος Ἀγγέλων μᾶλλον δ' Ἀρχαγγέλων ἢ δὲ βασιλικὴ ὁ δὲ οὐρανός; as sweetly St. *Chrysostom.* So that heaven and the Temple seem to interchange names and are put promiscuously for each other, *Psal.* 11. 4. *The Lord is in his Holy Temple, the Lords throne is in heaven.*

Chrysost.

And certainly, this is one of the Epidemical diseases of the Nation, *Malum quod semper vitabitur et semper retinebitur.* Yea the opprobry and shame of our Religion; that Temples are now ruinated and laid wast in many places, and *not one stone left upon another*: or else they are converted into Barnes and Stables: and the lay Patron like a greedy Harpy, having seiz'd the tiths to his own use, & swallowed up Gods demaines and portion; He contrives & transformes the Church into a Barn as the fittest place *An holy place for holy things* to harbour and receive them.

Questionless these men are *not eaten up with the zeal of Gods House as David was*: but rather eat it up, as if the stones of the Temple at the request of the Divel were turned into bread. These men (I say) are not of *Davids* stamp and strain, & yet they pray in *Davids* form, *Psal.* 27. 4. *One thing have I desired of the Lord, de præterito* for the time past: *And that I will seek after, de futuro,* for *Time to come.* And what is that *not to behold the beauty of the Lord, and to visit his Temple: with David: But to dwell in the house of the Lord all the daies of their life.* To dwell in a literal sence, and to leave it as a Farm or mannor House to their posterity. This puts the difference betwixt the primitive devotion of our forefathers, and the un-

(o) τὸν ἐν τῇ Ἱερουσαλὴμ ναὸν ἐκκλησίαν ὀνομάζειν ἐπιτιμῶν ὁ τῶν ὅλων δεσπότης Χριστός. Chrys. in 1 Cor. 14. Hom. 36.

heard of sacrilege of this latter age. (t) *the time was when houses were dedicated into Churches: but now churches are prophaned into houses yea worse then houses; which was the just complaint of St. Chrysostome. Now are they made Dove-coats, and cages of unclean birds.* And as of old *the Jewish Merchants sold Doves, so do they now House-Doves in the Temple. Yea the sparrow hath found her an house and the swallow a nest where she may lay her young, even by thine Altars O Lord.* So *David* of his time, *Psal.* 84.3. And now if ever may our Saviours expostulation be justified of ours? *The Foxes have holes, and the Birds of the air have nests, but the Son of man, God and his sacred worship in many places, have not where to lay their head.* Shall then both Birds and Beasts find mansion and yet God be shut out of his own dwelling? *Shall we dwell in seeled houses, and his house lay waste?* And if either cost or comelines be added to it; *shall they that carry the bag* complain with *Judas, Quorsum hæc perditio? to what purpose is all this waste?* or disdainfully insult with scoffing *Julian* after he had pilled and robbed the Church, (u) *are such goodly vessels fit for the Son of Mary?* let such give ear to the wise mans caveat, *Prov.* 3. 9. *Honour the Lord with thy substance*, and that not only in the due maintenance of the Ministry, but in repairing and beautifying of his Temple, the place where his honour dwelleth.

(u) *Ecce quam pretiosis vasis ministratur Mariæ Filio. Theodor. Hist. Eccles. l.* 3. c. 11.

And yet know we must *these are not the weightier matters of the Law, nor the great mystery of godliness.* Not the form but the formality of Religion; or if the form, the outward and accidental, not the inward and essential form that gives it being and distinction. For *the Kings daughter is all glorious within*, Psal. 45. 13. Glorious without too, there is no question; so it follows, *Her clothing is of wrought gold: yet all glorious within.* The chiefest, yea all the Churches glory, ariseth from her inward Beauty. Neither is any thing more unbecoming the spouse of Christ, (x) ἢ κομμῶν ἄτοπον; saith *Clemens Alexandrinus.* To be deckt and set forth with stately and strange attire, especially where the inside is not suitable.

(x) *Clemens Alexandr. Pædagog.*

That

That *the walls of the Church* (y) *ſhould ſhine and gliſter, and the Church it ſelf carry a forlorn and duskie countenance.* This was the vanity of vanities, that *Bernard* juſtly faulted in his time, that the outward Temples ſhould be ſpecious and gorgeous to the Eye, and the living Temples have neither form nor comlineſs. The Temple of *Solomon* far ſurpaſſed the glory of the ſecond Temple; yet of this doth God pronounce that ſolemn benediction. *The glory of the laſt houſe ſhall be greater then the firſt*, Hag. 2. 10. As being honoured and graced with the birth of Chriſt. Even ſo the birth of Chriſt in the heart of the meaneſt Chriſtian doth highly advance it above the moſt pompous and ſtately Temple, were it parallel with that of *Solomon*. As therefore it is the credit of our Nation to be ſtored with ſumptuous (z) Churches and adorned with goodly Temples, that is one of our prime Excellencies; ſo ſhould it be a teſtimony of far greater commendation to be repleniſhed with theſe ſpiritual myſtical Temples. *So ſhall we be an holy Nation, a choſen generation, a Royal Prieſthood, and the Temple of the living God.*

(y) *Fulget in parietibus luget in pauperibus Bernard.*

(z) *Anglia, mons, pons, eccleſia, &c.*

Secondly, If the Church be God's Temple, then may we from hence reflect upon her duty; which St. *Paul* enforces and preſſes upon this conſideration; Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, 2 *Cor.* 6. 14, 16. *Be not unequally yoked with Infidels.* For to join theſe two together, by way of communication in ſacred Rites and Myſteries; This is ἑτεροζυγεῖν *the drawing in an uneven yoke, the plowing with an Oxe and Aſſe*; which by poſitive law was interdicted to the Jews: and why ſo? *Doth God take care for Oxen?* As St. *Paul* queſtions elſewhere. *Or ſaith he it not altogether for our ſakes? For our ſake no doubt it is written*: As appears by the illation and inference. *For what concord hath Chriſt with Belial? or what part hath the believer with the Infidel?* And as it comes home to the purport and phraſe of my Text. *And what agreement hath the Temple of God with Idols?* τίς συγκατάθεσις ναῷ θεοῦ; *what harmony or conſent? what conſiſtence or ſtanding of the Ark and Dagon in the ſame Temple?* Surely none at all. And St. *Paul's* interrogation

2. The ſecond corollary. The Churches duty.

rogation implies a vehement and peremptory denial: there being no ſin more Diametrally croſs & oppoſite to the infinite nature, truth, & unity of the Godhead: which is both *Ens, unum, & verum*; all which are convertible with each other: then the portraicture and repreſentation of it in an image or ſimilitude, be it onely by way of Analogy and myſtical ſignification. No ſin more directly adverſative to the rule of religion, then Idolatry. Inſomuch that *Lactantius* lays it down for a truth no leſs evident then infallible, (a) *That Religion and Imagery cannot ſtand together: For what agreement hath the Temple of God with Idols?* Neither is the impiety of the ſin greater then the ridiculous folly and ſimplicity; which ſo far abaſeth the nature of man, the Expreſſe and lively Image of God, to incline and bow both ſoul and body to dead and ſenſleſs images. And had they either ſenſe or motion they would of their own accord worſhip men, by whom they were poliſhed and faſhioned into form and figure, or elſe had for ever remained ſtocks and ſtones, rude and unhewen matter. But as *Belſhazzar* and his fellow Revellers when they carrouſed in the golden and ſilver veſſels of the Temple; *They drank wine* ſaith the Text, *Dan.* 5. 4. *And praiſed the gods of gold and ſilver, of braſs and iron, of wood, and of ſtone*; whereupon Saint *Hierom* paſſes this grave cenſure, (b) *What folly was it for them that quaffed in veſſels of gold and ſilver to praiſe gods of wood and ſtone?* Such yea far greater is the ſottiſh ſtupidity of Idolatry, if not in praiſing yet in praying to the gods of wood and ſtone, whereunto they are far ſuperiour; not being redeemed or made of *corruptible things*, as *gold and ſilver*, but of higher and divine Principles. So that if the Church of *Rome* had not long agoe, expunged and razed out the ſecond Commandment out of the Decalogue; And of late deviſed ſome wire drawn diſtinctions, of *Imago & Idolum objectum motivum et terminativum* & the like, they had long ſince wanted colouring to paint and varniſh over the prodigious profanneſs & palpable groſneſs of their Idolatry.

And yet nevertheleſs how many are there even amongſt us

(a) *Non eſt dubium quin religio nulla ſit, ubicunque ſimulachra eſt. Non religio in ſimulachris ſed nimius religionis eſt. Lactan. lib. 2. cap. 10.*

(b) *Quanta erat ſtultitia in vaſis aureis et argenteis bibentes, deos ligneos et lapideos laudare. Hieron.*

us that would fain put forth their helping Hand to reconcile the Temple of God with Idols? like unto that silly *Hermit, that seriously mediated a firm League of Friendship betwixt God and the Divel.* Promiscuously blending both Religions together, *Like unto bastard feathers imped in with the royal feathers of the Eagle*; (*) Extenuating and mincing the differences of both *sides*, as if they were, ζήτημα περὶ λόγου καὶ ὀνομάτων, *a needless question of words and names*, as *Gallio* spake of the Jewish: yea, a brainsick quarrel betwixt stomach and discretion. Ask you these men their judgement in the controverted points, They will tell you out of St. *Paul*, *Idolum nihil est*, *The Idolatry of the Church of* Rome *is little or none at all.* Transubstantiation is now become a question only *de modo.* It is not faith that justifies alone but works; Nor is the Pope any longer that stigmatical Antichrist, pointed out as it were with the finger. And were it not for the absolute supremacy and jurisdiction of the Pope over Princes, the asserting and maintaining whereof is *crimen læsæ Majestatis*, High treason no lesse then capital: Who could bring a *Quare impedit* against these æquivivocal Protestants, for proving downright and professed Catholicks? These are the men that would set up a Bridge betwixt *Rome* and *England* for the passage of each to other. A Bridge over the *Sea* as *Xerxes* once assayed in the *Hellespont.* But all in vain; For as *Abraham* replied upon the request of the rich man in the Parable, *Luke* 16. 26. so may it be answered the *Romish* party; *Besides all this, betwixt you and us, there is* μέγα χάσμα, *a great gulf set, so that they that would go from hence to you cannot; neither can they come from thence to us. And whether we regard* (c) *the indisposition of the parties, the difficulty of the means, or the quality of the controversies; this reconciliation and atonement of both sides together, is an attempt impossible.* And if either Authority or Learning may bear sway, then let the judgement of a late Reverend Bishop determine and umpire the question; (d) *It hath been a favourable compromission of men more partial then wise; that the questions betwixt* Rome *and the Reformed*

(*) *Metuendum est in postrema mundi ætate hunc errorem grassaturum quod aut nihil sunt religiones aut differant tantum vocabulis* Melanct. Postil. de Baptismo Christi.

(c) No peace with Rome B. Hall. Sect. 2.

(d) King on Jonas Lect. 7. pag. 101.

med Churches might easily be accorded; I find it not. And I will be bold to say, as *Tully sometimes of the Stoicks and Academicks* (e) *that the contention betwixt us is not for bounds, but for the whole possession and inheritance.* Whether God or Man, Grace or Nature, the bloud of Christ or the merits of Saints; written verities or unwritten vanities shall take place; We have Altar against Altar, Lyturgy against Lyturgy, prayers against prayers, doctrine against doctrine, potentate against potentate, Pope against Prince, religion against religion, subjection against subjection, faith against faith so diametrally opposed: As the Northern and Southern Poles, shall sooner meet together; then our opinions (standing as they doe) can be reconciled. Thus far that worthy Bishop. *How long then halt we betwixt two opinions? If the Lord be God, let us follow him: If* Baal *be God, follow him,* was *Elias* counsel to the neutral Israelites, 1 *Kings* 18. 21. Are we happily rescued and set at liberty from that *Egyptian* thraldom, whereof *Reverend Grosthead* prophecied a little before his Death, (f) *That the Church should not be redeemed out of the Egyptian bondage, but by the mouth of the bloudy sword;* Then let us not turn back again, no not in heart and affection, *to the fleshpots of Egypt* any more; but as God enjoineth the Prophet *Jeremy,* Jer. 15. 19. *Let them return to thee, but do not thou return to them.* Are the walls of *Jerico* battered down in this Kingdom, by the strong hand of two puissant and mighty Princes? then cursed be they that go about with untempered mortar to build them up.

(e) *Non de terminei sed de tota possessio ne contentio. Acad. quest.* ὦ περὶ χρημάτων ἀλλὰ περὶ πίστεως. *Nazianz. vita.*

(f) *Non liberabitur Ecclesia ab Ægyptiaca servitute nisi in ore gladii cruentandi. Grostheadus Episc. Linc.*

It hath been the complaint of old: *In nomine Domini incipit omne malum.* And it is still censoriously observed by some, that there seldom happens any notable alteration in Religion, but some of the Clergy are the *Antesignani,* the very Ensign-bearers and chiefest leaders. So that the Church may now complain with the Tree in the Fable, that she hath been torn asunder with those wedges that were hewen out of her own bowels.

——— *Pudet hæc opprobria dici,*
Et dici potuisse, & non potuisse refelli.

Let

Let not us above all other leave our ſtation and flie from our colours; the open badge of a coward or a Traitour. Let not us *be carried about with every wind of doctrine*, like vanes and weathercocks; nor ſhift our ſayls after the example of the common Mariner; That is, change our Tenets altogether, or refine and pare away our opinions, as the inconſtant wind turns and flickers, the wind of authority, countenance and preferment. Far be it from us *to give place to the common Adverſary by ſubjection for an hour*: Or to make merchandiſe of the *leaſt* iota *or tittle of the truth of the Goſpel*; which as *Luther* gathers from theſe words, *Matth.* 5. 18. (g) *Is of more worth then Heaven or Earth.* Each drop whereof we muſt eſteem more precious, then a drop of blond: Ever remembring and imitating that generous reſolution of that ſtout Champion of Chriſt Saint *Baſil*: who when he was ſollicited by the Deputy of *Valens* the Emperour to turn Arrian, the difference conſiſting onely in a Letter, ὁμοούσιος and ὁμοιούσιος: returned unto him that couragious Anſwer, (h) *That they who were nouriſhed up with the word of God, would not exchange, or hate ſo much as a ſyllable, or letter of that Faith, wherewith Chriſt had entruſted them.*

(g) *Unus apex plus valet quam cœlum & terra.* Luther.

(h) οὐδ' ὅτι τῆς τυχούσης λέξεως ὁλοσχερεσμένοι, περὶ ἑνὸς μέν τῶν τῆς θεοσεβείας δογμάτων οὐδὲ μίαν ἀνέχεσθαι συλλαβήν. *Baſil. apud Theodor. lib.* 4. *cap.* 19.

It were indeed earneſtly to be wiſhed, That the Apoſtles Rule might paſſe for currant among all Nations, εἷς κύριος, μία πίστις, μία βάπτισμα. *Epheſ.* 4. 5. So ſhould we willingly embrace and eaſily obſerve the foregoing Precept, *ver.* 3. *Endeavouring to keep the unity of the Spirit,* ὁ τὴν ἑνότητα τοῦ πνεύματος, *in the bond of peace.* Peace is like the bond of the Faggot, which preſerves it intire, and whole: But where the unity of the Spirit is divided and rent in two, how can the bond of peace be kept inviolate. For as *Jehu* anſwered King *Joram* inquiring after peace: So may it be ſaid to the Advocates and Proctors of the Church of Rome, that thus vehemently plead for it. *What peace while the whoredoms of thy mother Jezabel? The Spiritual whoredomes of the mother of fornications, and her witchcrafts are yet in great number,* 2 Kings 9. 22.

Such another Pillar of the Chriſtian faith was *Gregory Nazianz.* who when he offered to leave the City of *Conſtantinople* all the People cried out as one man. ὦ πάτερ σοφίας, βέλτιστε σωτὴρ τῶν πολλῶν. *Nazianz. vita.*

And as long as theſe continue, μένωμεν ἔνθα ἐσμεν, let us continue

continue where we are: yea let us not stick to maintain and wage that same *holy* (i) *War*, wherein whosoever dies *Fighting the good fight of faith*, shall undoubtedly obtain (*saith Gregory Nazianzen*) of the chiefest Bishop of our Soules, a plenary indulgence for his sins. And as in scituation and site of place, this nation is divided from the main continent: so let it for ever continue divided in opinion and affection to their heresies from the whole Antichristian world; that so it may be said of it in this respect as well as in the other.

(i) ἱερὸς πόλεμος. *Nazianz. Virgilius.*

Et penitus toto divisos orbe Britannos.

As therefore the heathen man promised to fulfil the law of friendship (k) Ἀλλὰ μέρι βώμων, So let us profess our selves unfained welwillers to the Church of Rome, and heartily desirous of a solid union, ἀλλὰ μέχρι βώμων, till we come to the Altars. But if they seek to bring over their Altars unto us or us unto their Altars; then let us stand at staves end, and stifly endeavour to prove as opposite unto them, as is the purity of Divine worship to humane superstition: the true Church and Temple of God to the congregation of Idolaters, and what agreement hath the Temple of God with Idols.

(k) Δεῖ μὲ συμπρᾶτιον τοῖς φίλοις, ἀλλὰ μέχρι θεῶν. *Pericles apud Gellium, l.1.c.3.*

3. The third Corollary. The Churches danger. And that threefold.

Thirdly, If the Church be Gods Temple, we may from hence conclude the Churches danger as being liable to a threefold iujury and calamity.

1. *Impropriation.*
2. *Dilapidations.*
3. *Sacriledge.*

After the manner of the material Temple,

1. Impropriation.

1. The first danger of this Temple, is the impropriation and the betraying of it into the hands of sinners. This hazard hath it run in every age, never was there wanting an adulterous generation; yet never more rife & rank then in these days of ours; whereof *David* complained in his, *Psal.83.12. Who said, let us take to our selves the Houses of God in possession.* And which they barely projected and

and reſolved on, they have now effected and brought to paſſe. The Ark of God is long ſince taken priſoner, and detained as forcibly, as unjuſtly, I ſay not by the *Philiſtines*, but profane and lay hands. And the houſe of God, wheron Chriſts ſets a ſpecial accent and emphaſis, and imprints as it were his own marks (*my Houſe*) is now by preſcription become a *Den of theeves*. Thus doth it fall out with the Church the ſpiritual houſe and Temple of God, which is openly expoſed as a naked prey to the greedy deſire and malicious deſignes of a double impropriator.

A double Impropriator.

1. *The Divel.*

2. *And the Pope.* I join them both together.

1. The Divel.

1. The firſt and the chiefeſt impropriator of the Church is the Divel who being fallen irrecoverably from the ſtate of happineſs (*e*) he *ſolaces his own miſery by drawing and booking others into the ſame pitfal of deſtruction.* Laboring nothing more then to make of a Saint a ſinner, and a firebrand of Hell of an Heire of Heaven, and as this is Gods royalty to rule in the midſt of his enemies: maugre their moſt furious rage and fierce oppoſition, raiſing up unto himſelf a holy ſeed even where *Satans throne is, ſuch was the ſeat of the Church of Pergamus, Rev. 2. 13.* The Divel who is the *God of this world*, and the Ape of God as well in this as in other matters, affects and ſtudies a reſemblance. That ſubtile ſerpent who ſlyly crept into the terreſtrial Paradiſe, and there ſeduced our firſt Parents, who were then the Repreſentative Bodie of the Univerſal Church, doth ſtill inſinuate, and cunningly convey himſelf into the ſpiritual Paradiſe, the viſible ſociety of the faithful; ſome whereof he ſollicits and effectually drawes unto his own party, and would (*if it were poſſible*) *deceive the elect.* So that it hath been commonly and truly ſaid: *where God hath his Church, there the Divel hath his Chappel.* This is the firſt and great Impropriator.

(e) *Solatium perditionis ſuæ perdendis hominibus operatur. Lactant. l. 2. 15.*

2. The Pope.

2. The ſecond Impropriatour and next unto the Divel is the Pope and Biſhop of *Rome*, ὁ ἀρχηγὸς τῆς ἀμαρτίας, *That*

man of ſin: As if his intire frame and compoſition were nothing elſe. ὁ ἀντικείμενος, *That profeſſed Adverſary, that ſits as God, in the Temple of God, ſhewing himſelf that he is God*, 2 Theſſ. 2. 4. yet is he not a forrain or open Adverſary; *for his trade is the myſtery of iniquity*, ver. 7. *And though he ſpeak like the Dragon, he hath two horns like the lamb*, Rev. 13. 11. But an inteſtine and home-bred Enemy *that ſits in the Temple*. Not in *Solomon*'s Temple at *Hieruſalem*, (as *Bellarmin* trifles) for that is not his Sea and Seat; And yet St. *Auguſtin moves an* (m) *utrum concerning it, and paſſes it over as uncertain*: but in the myſtical Temple of the viſible Church, yea in the inviſible Temple of the heart and conſcience, as ſome expound it. In this inward Temple doth he ſit, and that not only ἐν τοῖς ἁγίοις, but εἰς τὸν ναὸν, as it is in the original. Not ſo much in as upon the Temple, treading and trampling upon it as his footſtool; riding as it were in reſpect of his Tyrannical government upon mens conſciences, as he is uſually mounted and carried in publick upon mens ſhoulders. *Sic volo ſic juboo*, is his known Motto; And his imperious ſtile the ſame with the Ancient *Donatiſts*, (n) *Quod volumus ſanctum eſt*, His luſt muſt be obſerved as a Law, and that *de neceſſitate ſalutis*: as having all Laws both divine and humane cooped up in his own Breſt, unwritten and unjuſt Traditions, Eccleſiaſtical definitions and conſtitutions, *pari pietatis affectu & reverentia*; (to uſe the words of the Councel of Trent.) *ought to be entertained with no leſſe reverent affection and devotion then the written Word of God*; and by their own force and vertue, directly, and immediately, oblige and fetter the conſcience.

(m) *Utrum in illa ruina Templi quod à Solomone conſtructum eſt, an vera in Eccleſia ut Deus ſeſſurus ſit, incertum eſt. Auguſt. de Civit. Dei lib. 20. cap. 19.*

(n) *Auguſtinus verba illa ita è vatr, non in Templo ſed adverſus Templum interpretatus eſt. De Civit. Dei lib. 20. cap. 19. Epiſt. 48. ad Vincentium.*

(o) *Iſta ὅτως δοκῶν (uti appellat Baſilius, Epiſt. 10.) adeo ei diſplicuit: ut de Rom. Eccleſia dixerit: odi faſtum illius Eccleſiæ. Baron. Annal. Tom. 4. An. 327. S. 32.*

And whilſt the (o) Pope thus ſits in & upon the Temple, and exerciſes an abſolute Soveraignty and Dominion over the conſcience which is proper only unto God, he is juſtly argued and convinced, as an impropriator of the Temple.

2. The ſecond danger of the Church. Dilapidations.

The ſecond danger of the Church is the dilapidations and ruins of it: a danger no leſſe common to the myſtical, then to the material Temple. And as the negligent Perſon

ſon though otherwiſe a wiſe maſter builder, by his profeſſion doth oft times let fall the one: ſo doth the bloody perſecutor demoliſh and make havock of the other. And if we take but a general ſurvey of the ſtate of the Church in *Germany*, we cannot but give evidence to that truth, whereof they long had and ſtill have too too ſenſible and moſt lamentable experience: *Whoſe ſons and daughters, within theſe few years were as the poliſhed corners of the Temple! and are now broken down net with Axes and Hammers*; but with the ſwords and ſpears of blood-thirſty ſouldiers, crying out in the fierce Dialect of War, the cruel language of the *children of Edom, Down with them, down with them, even to the ground.* And as heretofore it might have been ſpoken even of this Temple, not without admiration and wonderment, which Chriſts Diſciples affirmed of the other; Διδασκαλε, ποταποι λιθοι, και ποταναι οικοδομαι· *See what manner of ſtones, and what buildings are here.* So is our Saviours Propheſie verified, to the uttermoſt of both a like; Ουκ αφεθη λιθος επι λιθον, *There is not now left one ſtone upon another, that hath not been thrown down:* yea, *that choice and precious ſtone*, that victorious and ever renowned King of *Sweden*, of late a worthy member of the Church Militant, now a glorious member of the Church Triumphant, yea always Triumphant while he was yet Militant, *Whoſe ſword, like that of Saul, never returned empty from the blood of the ſlain, and from the fat of the mighty*: Of whoſe loſs I may ſafely ſay, in reſpect of the Church, as the Hiſtorian ſometime ſpake of *Cornelia* in the loſs of her loving Husband, (o) *Corneliam neſcio an felicierem dixerim, quod talem virum habuerit, an infeliciorem quod amiſerit; It is hard to ſay whether the Church of God were happier in the enjoiment, or more unhappy in the loſs of ſo great a perſonage:* Yet this precious ſtone *which was worth ten thouſand other*, as *Davids* Subjects valued the life of their Soveraign; *This Princely ſtone, graven after the ſimilitude of a Palace*, is fallen likewiſe out of this ſpiritual building, and *the fall thereof was great.* Theſe are the ruines and dilapidations of the Temple.

This Sermon was preached in the time of the German wars, ſoon after the death of the King of *Sweden* at the battel of *Lutzen.*

(o) *Valer. lib. 4. cap. 6.*

3. The third danger of the Church Sacriledge.

The third danger of the Church is Sacriledge, not the pilfering and purloyning of the Vestments, and outward Ornaments; not the stealing of the Bible out of the Church by the common Thief; but the stealing of the publick preaching, and the interpretation of the Bible from the common people, by the careless and idle Minister. Loth I am to parallel Brethren with professed Adversaries of the Church of *Rome*; yet are they as parallel lines that go together, and cannot well be sundred. And as the sin of Sacriledge is no less heinous then Idolatry; yea the Apostle seemeth to argue *à minore ad majus*, and to grant it the precedency, ὁ βδελυσσόμενος τὰ ἴδωλα, ἱεροσυλεῖς, *Thou that abhorrest Idols, dost thou commit Sacriledge?* Rom. 2. 22. So is their Sacriledge well near as heinous in the degree, as is the Sacriledge of these Idolaters. The Popish Idol-monger robs the Church of the Letter of the Scripture, by reading it in an unknown tongue; And though a *Roman* he speaks in the language of a *Barbarian*. The Idol Shepherd, as *Zachary* fitly stiles him, the idle and non-curing Curate robs the Church too, as well as the former; and that not of the Letter, but of the Sense, by bare reading of the words, without retriving the scope and meaning of the Text, or clearing the doubts and difficulties. Shall then the Pastor justly complain of the sacrilegious people, in the cause and name of God: *Will a man rob his Gods? but ye have robbed me in Tithes and Offerings*, *Mal.* 3. 8. And shall not the people as justly complain of the lazy Pastor, and that in the name of God, Will a man rob his Gods? but ye have robbed me in the dispensation of the word, and the work of the Ministry.

I close up this point with an Historical Narration of a notorious and famous Church Robber: The Story reports him to be *Celsus*, who one day hearing that Text of *Isaiah* read; *Wo to them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the earth*, Isa. 5. 8. cried out immediately, (p) *Væ mihi & Filiis meis, VVo be to me and my children.* And if there be any such spiritual Church-robber here present,

(p) Gregor. Turon. l. 2. c. 24.

let

let me put them in mind of Saint *Pauls Væ*, and each of them apply it in particular, *Væ mihi si non Evangelizavero. And wo is unto me, if I preach not the Gospel*, 1 Cor. 9. 16. Yea let me remembrance them of a second wo of Saint *Auguſtine* (q) *VVo be to them that are tongue-tied and hold their peace, when they that ſpeak moſt frequently and plentifully of thee (O Lord) are found to be dumb and ſilent. And let ſuch as are mindful of the Lord not keep ſilence*, Iſa. 62. 6. Thus have I at length concluded the threefold concluſion, The Dignity, the Duty, the Danger of the Church. A threefold danger, Impropriation, Dilapidations, Sacrilege. And ſo diſmiſs the firſt general Propoſition. *Templum Sancti*, the Church is God's Temple.

(q) *Væ tacentibus de te Domine cum ipſi loquaces muti ſint*, Auguſt.

2. The ſecond Propoſition.

The ſecond follows, which I muſt only point at afar off, as *Moſes* diſcovered upon mount *Nebo* the borders of the land of *Canaan*. *Sanctitas Templi, For the Temple of God is Holy*, and that in a threefold reſpect, after the manner of the material Temple.

The Church holy, in three reſpects.

1. *In the ſeparation.*
2. *In the conſecration.*
3. *In the practical uſe and exerciſe.*

1. By ſeparation.

Firſt the Church is holy by ſeparation, even as the threſhing floor of *Araunah*, when it was ſevered from common ground, and deſtinated to an Altar. And that three manner of ways

Three manner of wayes.

1. *In the eternal decree of Gods Election.*
2. *In the meritorious efficacy of Chriſts Redemption.*
3. *In the actual vocation and converſion.*

1. In the eternal decree of Gods election.

Firſt the Church is ſeparate and ſet apart from the confuſed and corrupt maſs of mankind, whereof that likewiſe is a portion, by the eternal decree of Gods election: and choice being only *Aliquorum*, it can neither conſiſt, nor yet be conceived or imagined without a refuſal: *That ſame negative Act of Preterition, or Reprobation, God freely denying grace, and juſtly paſſing over the remainder.* Thus Saint *Paul* reſtraines to a definitive number, *Rom.* 8. 30. ὃς δ προέγνω, τούτους καὶ ἐκάλεσεν, *whom he predeſtinate, them alſo he called. Quos præſcivit*, ſaith the Apoſtle, ſo that it

is

is *Electio personarum non qualitatum.* An absolute, no respective decree, either grounded or occasioned by any motive condition in the object of foreseen faith, and perseverance. Nor is it an universal or general election, which is quite repugnant to the nature. *Quos præscivit*, saith the Text, *hos non alios*, those alone, and no other, as *Augustine* toucheth upon the place.

2. In the meritorious Efficacy of Christs Redemption.

Secondly, the Church is separated unto holiness in the meritorious Efficacy of Christs Redemption, who though he gave himself, ἀντίλυτρον πάντων, *a ransom for all men*, 1 Tim. 2. 6. *A propitiation for the sins of the whole world*, 1 John 2. 2. if we take an estimate of the greatness of the price and sufficiency of his death and passion; *Yet doth he lay down his life for his sheep, and hath purchased the Church with his own blood*, Acts 20. 28. in respect of the force and efficacy of his death, and the property of redemption. *Poculum immortalitatis habet equidem in se ut prosit omnibus, sed si non bibit non proficit*, saith *Prosper* excellently, *And did all men drink of the blood of Christ, then should they have eternal life*, John 6. 5.

3. In the actual vocation and conversion.

Thirdly, the Church is separated from the world in the actual vocation and conversion; for though God imbraced and clasped it in the arms of his mercy from all Eternity; And *loved it with an everlasting love*, Jer. 3 3. by way of benevolence: Yet neither doth the purpose of Election, which is an immanent act in God, confer ought upon the partie that is predestinate; nor the vertues of Christs Redemption avail any whit to the justification and acceptation of the person.

Nor doth God respect and tender the Church with the love of complacency and contentment, until he be pleased actually *to call it out of the power of darkness, into his marvellous light*. And hereby it becomes ἔκκλητος, *populus evocatus*, a people called out from amidst the sons of men by the powerful attraction and energy of the Spirit: and by the subordinate ministry of the Word and Sacraments. In all these respects the Church is Holy by Separation.

2. Secondly, this Temple and Church is holy in the con-

Consecration, being dedicate to God by baptism, which though it be no Physical instrument, that conveies grace by any natural force & efficacy; yet is it *signum & sigillum*, & both by representation and assignation doth establish and confirm it; *And as many as are baptized into Christ, have put on Christ*, Gal. 3. 27. And from hence arose that antient custom in the Primitive Church of clothing the baptized with white apparel, *Fulgentes animas vestis quoque candida signat.* Who were therefore stiled *Candidati*, & the *Sunday after Easter*, whereon this Sacrament of Baptism was solemnly administred for the whole year, took the denomination of *Dominica in albis*, and was term'd *White Sunday*, that so both the name of the day, & the bright colour of their garments, might clearly signifie & set forth the unspotted innocency of their profession, & the spiritual purity of their conversation. Thus is the Church holy by consecration. In the Consecration. *Lactantius*

Thirdly, it is holy in the practical use and exercise. The reverent hearing of the Word; the devout administration of the blessed Sacraments; And above all, affectionate & fervent Prayer. This is the service of God, *in loco*, wherein to his house is assigned and dedicated in a special manner. *My house shall be called the House of Prayer for all people*, Isa. 56. 7. And this is it which Christens the publick places of God's worship, and gives the name unto Temples; Not *Concionatoria*, nor *Sacramentaria*, but *Oratoria*, houses of request and prayer. As being a primary action, which by an elegant Synecdoche, comprizeth all other religious duties, that are ordered to it, and derive and borrow from it a plentiful increase. Thus is the Temple, the Church of God in the general, and each private Christian in particular, the house of Prayer: who prays not onely openly in the outward Temple, but secretly in the (r) inward Temple of his own heart. And as the consecration of Temples is evermore solemnized with prayer; so is every living Temple hereby dedicate unto God. It was so with *Saul* upon the point of his conversion; *For behold he prayeth*, saith God to *Ananias*, Act. 9. 10. To ascertain him of the truth. It is so with all others, whose invocation and calling upon the name of God, immediatly follows God's vocation & effectual calling of them. This is the threefold holiness of the Temple. The separation. The consecration. The practical use and exercise; These are the several limbs and members of the point, like unto those dry bones, 3. In the Practical use and exercise.

(r) *Vis in Templo orare descendi in teipsum. August.*

bones in *Ezekiels* vision, which though they are knit together by their severall Sinewes, yet are they not covered with flesh and skin, as otherwise they might, if the time would permit. And least these dry bones should be utterly void of life, give me leave but once more to prophesie unto them, and breath a little upon them by the spirit of Application.

The Application. And is the Temple of God holy? away then with the vainglorious vaunt of *Corah* and his complices: *All the congregation of the Lord is holy* every one of them, and the Lord is *among them*, *Numb.* 16. 2. These indeed are the presumptuous speeches of the sons of *Corah* (I mean) some of our own Tribe: there is no distinction betwixt Elect and Reprobate.

Tros, Tyriusque, illis nullo discrimine habentur.

There is no certainty of grace, no assurance of salvation. *Nemo ante obitum fælix*, Beleeve them who list, *As is the good, so is the sinner*. And yet saith the text expresly, *The Temple of God is holy*.

But who is this holy Temple? *Quod vos estis*; so it follows in the Text, ye of the Clergy in a peculiar manner who serve at Gods Altar, *Be ye clean that carrie the vessel of the Lord*, Isa. 52. 11. Ye are not only the Temple, but the Priests of the Temple, and should have ingraven, as it were, upon your foreheads with the High Priest under the Law, *Holiness unto the Lord. And as he that hath called you, and that not only* ad salutem, *but* officium; *as he is holy, so be ye holy in all manner of conversation*, 1 Pet. 1. 15. 2. *The Temple of God is holy*; *quod vos estis*; Ye of the Laity, ye are the Temple and house of God: and *holiness becomes thy house for ever; ye are Saints by calling*, 1 *Cor.* 1. 2. Be not so by calling only, *your bodies are the Temples of the holy Ghost*, 1 *Cor.* 6. 19. Defile not these Temples with uncleanness or drunkenness; neither carouse nor quaff in these vessels of your bodies, as *Belshazzar* sometimes did in the consecrated vessels of the Temple. Preserve ever more in these Temples the laver of Repentance, for the washing away of sin. The Altar of burnt offering, for the mortifying and sacrificing of it, kindled with the heavenly fire of fervent zeal, and devout love. The Altar of incense for the sending up, and breathing forth the sweet perfume of your dayly Prayers with the candle of faith, always burning, and giving light in the Sanctuary.

That so the holy Spirit of God may be pleased to dwell in us, as in his Temple upon earth, and we hereafter dwell with him in the new *Hierusalem*, where there is no Temple, *Rev.* 21. 22. *But the Lord God Almighty, and the Lamb, are the Temple of it. To which Lord God Almighty be Glory and Honour, Adoration and Thanksgiving, now and for ever*, Amen.

St. PAUL'S

St. *PAUL'S* TACKTICKS.

A

SERMON

Preached at *Fakenham* in *Norfolk*, at a Visitation.

For we hear that there are some which walk among you disorderly, 2 Thess. 3. 11.

LONDON,
Printed by *T. C.* for *Will. Rands* at Fleetbridge. 1659.

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St. PAULS TACTICKS.

1 THESS. 5. 14.

Now we beseech you Brethren, warn them that are unruly.

TO encounter the common abuses and general corruptions of the time by a seasonable reprehension, cannot but be acknowledged a work as profitable, as necessary; yet will it hardly find any other then hard and harsh entertainment with the most, blinded either out of ignorance, or self love. Neither is there any undertaking more subject to censure, then censure and just reproof; there is no man almost but affects a *liberty of life and action*; but how few that dislike and disdain not utterly *the liberty of speech in others*, though it be to controul and countermand their licentiousness. We are all wise and liberal to afford and deal out (a) admonition, yet, as he characters out his young man, *monitoribus asper*; we are withal so squeazy stomackt that we cannot digest rebuke though never so well tempered and seasoned with the salt of discretion, without murmuring and complaint, and if but taxed in the mildest manner, we are forthwith in the gall of bitterness.

The Preface.

(a) Ἀπαντῆς ἐσμεν εἰς τὸ νουθετεῖν σοφοί, ἀυτοὶ δ' ὅταν σφαλῶμεν, ἐ γινάσκομεν. *Euripides.*

The delicious and darling sins of many might, they have their desire, should be as the *forbidden tree, and as the*

flaming Mount, which none may touch, nor draw near unto, no not *Moses himself*; and as God forbad the people concerning his Prophets; *Touch not mine anointed, do my Prophets no harm*: So do they forewarn even the Prophets in effect, not once to *Touch* their beloved sins, nor harm their iniquity: *Onely in this they must be merciful (as Naaman requested Elisha,) and be as men in whose mouth are no reproofs.*

A strong presumption and more then probable conjecture, that a Text of this stamp or strain, that carries rebuke in the forehead of it, and levels point blank at scandals and offences; (that such a Text as this I say) treating of admonition and disorder, will scarce comply with the misguided affections of some partial hearers, or seem appliable to the occasion, in their too shallow apprehensions. How proper and pertinent is the choice, I list not, I need not to exemplifie, as the *Blind mans parents* spake of *their Son, Joh.* 9. 23. so may I affirm of the Text, *Ætatem habet, it is of age, ask it, and let it answer for it self.* Sure I am if any except and quarrel with the matter and so *Kick against the Pricks*, they are those unruly mates here pointed at in my Text, and such must be admonished; and if there seem overmuch rigour and severity in the Apostolical injunction, observe a little how he qualifies and candies over the tartness of his advice, with the (*b*) sweetness of obsecration *We beseech you brethren*; this is St. *Pauls* condescension and meekness of spirit, who though he might command that which is convenient, and not be bold with them: *yet for loves sake he doth rather intreat as he speaks to Philemon.* And for mine own part, I thought it most suitable and agreeable to the insufficiency of the speaker *to stir you up by putting you in remembrance*, as St. *Peter hath it.* Endeavoring rather to add some heat, and fervency to your affections, by the earnestness of admonition, then any way to inlighten and clear your judgments by precepts of instruction. For who knowes not that hardy souldiers, and stiffe wrestlers (*c*) (to borrow St. *Hierom* comparison) are far more stout.

(b) *Omne tulit punctumqui miscuit utile dulci.*

stout and resolute, then such as animate and encourage them, and yet oftimes the weaker abilities quicken the spirit of prowess and valour in the stronger combatants, by their hortatives and perswasion. I will use no other Apology for pitching upon this argument, then the argument of the Text, for the discharge and exercise of the duty. (*Wee beseech you brethren*) *suffer then the words of exhortation, as the Apostle* elsewhere inferrs upon the same premisses, and *think not ye suffer* when ye hear them.

The Text will not bear any accurate division as every piece of timber is not fit matter for (*d*) curious workmanship, and it were but a trifling vanity, to attempt it.

The words of their own accord spread themselves into these two Branches.

1. An attestation to the misdemeanors of some particular persons in the Church of *Thessalonica*, *That were unrulie*.

2. An obtestation for the redress of the malady, by the application of the remedy *We beseech you Brethren*.

1. *An Excitation.* } 1. *The Motive.*
2. *An Exhortation.* } 2. *The Matter*: Wherein there are three remarkable specialties.

1. The Act or duty injoyned, *Admonish*.

2. The subject, or the parties whom it concerns, *The Brethren*.

3. The object of the Act and that is, *The disordered or unruly*.

This *General Assembly* whose proper end agreeable to the first institution is to rectifie and reform abuses, might furnish any reasonable Logician were he not a *meer Lay Preacher*, at least with a competency of Art, for the resolution of the Text.

First, To take notice of the delinquents or offenders, such as are here termed *unruly*.

Secondly, The censure or sentence pronounced by Saint *Paul* upon these offenders, who must be *Admonished*.

Thirdly, The Censors or persons nominated, to whom the

(c) *Athleta etenim suis incitatoribus fortiores sunt et tamen monet debilior ut pugnet ille qui fortior est. Hieron ad Julianum.*

(d) οὐκ ἐν ἅπασι τοῖς λόγοις τὸ ἀκριβὲς ἐπιζητητέον οὐδὲ ἐν τοῖς δημιουργωμένοις. *Arist. Eth.* 1. *cap.* 1.

The division of the Text.

the cognizance of the cauſe is committed, not by vertue of any ſpecial office, and obligation, but out of a more general reſpect and intereſt in the common ſtate of Chriſtianity. And theſe are *the brethren*.

Not to baulk the Metaphor in the Text, which layes cloſe couched in the word Ἄτακτοι and is borrowed and taken up from the courſe of War, that directs and points out unto us a three-fold Analogy or reſemblance.

The Firſt betwixt diſſolute Chriſtians and extravagant and ſtragling ſouldiers, both theſe are Ἄτακτοι, without rank and ſtation *unruly or diſordered*.

The Second betwixt the exerciſe of brotherly admonition and martial diſcipline νουθετεῖτε ſaith the Text, reſtore and put their mind in order by admonition.

The Third betwixt private Chriſtians and fellow ſouldiers, whoſe duty it is to correct each roving companion that will not know his place or colours, and to reduce them into order. The words are three in number Ἀδελφοὶ, νουθετεῖτε, Ἀτάκτους. I will take and pick them out one by one like ſo many kernels of a Pomegranate, without quartering or dividing of the skin; marvel not that I give the firſt place of handling to that which is laſt; and begin with thoſe who had need to be firſt dealt with, and theſe are Ἀτάκτους *the unruly*.

A double Quære

A double Quæry, or inquiry may be moved, concerning the ſubject of the Text.

An ſit?

Quid ſit?

1. *An ſit.*

1. Were it not a taking away of the ſubject to make propoſition of the firſt, and a calling of that in queſtion which which is no way queſtionable or controverſal? St. *Paul* here argues *ex ſuppoſitis et conceſſis*, and it had been utterly ſuperfluous to enforce and preſſe the duty of admonition, had there not been ſome guilty and obnoxius unto cenſure, certainly had St. *Paul* erected *a holy inquiſition*, and ſet Officers a work to make an exact ſearch and ſcrutiny into the manners of *Theſſalonians*, they would have give in a verdict like unto *Ezekiels roul written with-*

out

out and within; as full of corruptions and offences, as that was full *of Lamentations and woes*, at least they would have returned, some disordered; I may say of them, *as Christ advertised his Disciples concerning the poor*, these dissolute and unruly persons, *ye have them and shall have them alwaies with you*. There must be such and that ἐν ὑμῖν (as St. *Paul* tells the *Corinthians*) even in the visible Church of Christ that being *vox æquivoca, and totum heterogeneum*, an equivocal word, and heterogeneal body, whose name though common to all, yet are the several parts every way different in the nature, *Many are in the Church that are not of the Church, as corrupt humors in the body, that are no formal members*: and it is not local(*e*) residence nor outward conformity, but the vital participation of inward sanctity that ranks men in the number of sound Christians. And being such they are not absolutely priviledg'd & exempted from Ataxy or disorder: Be the *choice never so good* there will be some *rascal Deer within the pale of the Church*. And though it be *Acies ordinata*, an uniform and well marshalled army, there cannot want Ἄτακτοι, such as are unruly and disordered. So then the question *An sit*, is out of question, and taking leave of that, we passe to the *Quid sit*, and search more narrowly into the property of their nature.

(e) *Non Hierosolymis fuisse sed Hierosolymis bene vixisse laudandum est. Hieronym.*

2. Disorder is a defect or privation, and privations are best differenced and discerned in reference to their proper forms and habits; (*f*) Straightness is *Index sui & obliqui*; and such is the friendship even among contraries, though at formal enmity and opposition in their nature, that they afford a more distinct and evident knowledge mutually to each other, if compared and ranked together. Order in the full extent and latitude, containes these two Branches.

2. *Quid sit.*

(*f*) τῷ δυθεῖ τὸ αὐτὸ καὶ τὸ νάμπυλον γινώσκομεν *Aristot.*

First, The publick Discipline and Government of the Church, wherein there are several βάθμοι, sundry steps and stairs above each other, a diversity of degrees and functions. There is nothing more unequal in Ecclesiastical Polity, then parity and equality. That being the breader of

1. Order contains in it two Things.

of (g) confusion; and not of order, which is made up of parity and imparity; wisely allotting and appointing the power of jurisdiction and correction to ἡγάμενοι καὶ προεστῶτας such as command in chief and sit at the Helm; and regular obedience to inferiors: and they that are refractory in this kind, are branded by Saint *Paul* with the black character of, Ἄκαντοι. This is his injunction to the *Thessalonians*, 2 Thess. 3. 6. *To withdraw themselves from every brother that walketh inordinately, and not after the Instructions which ye have received of us.* Both these are connected and coupled together, and the latter is an Exegesis or explication of the former; so that to despise government or wilfully to reject the just commands of Authority, must needs argue a man inordinate.

(g) ἰσότης ἐστὶν ἀναρχίας πρόξενος. *Aristot.*

There are *Præcepta Patris*, and *Decreta Matris*, Divine Precepts and Ecclesiastical constitutions. The Pharisaical Papists make the Word of God of no effect through their Traditions. And as if they were an illegitimate and spurious issue, bastards and no sons, acknowledge none but their Mother. The giddy Novelists on the other side, so seem to reverence the self-sufficiency of the Scriptures, that withall they cry down the Rites and Ceremonies of the Church, though no whit repugnant thereunto. And while they vainly boast (as the Jews of old) that they have one God for their Father; they no way observe and respect the Church, as their natural and lawful Mother. But as *Paul* speaks in another case, 1 *Cor.* 11. 11. *Neither is the man without the woman, nor the woman without the man in the Lord*; No more is the Father without the Mother, nor the Mother without the Father: God and the Church are both essentially required to the generation, and must be reverently and religiously regarded, though in a far different manner of such as are true born Christians. And as Saint *Cyprian* hath long since determined. (h) *They cannot have God for their Father in Heaven, who will not receive the Church for their Mother here in Earth.*

(h) *Non potest Deum habere patrem, qui Ecclesiam non habet matrem. Cyprianus de unit. Eccles.* 2.

Secondly, Order fitly sets forth composedness of manners

ners and integrity of life, where men of a vicious disposition and a lewd behaviour, are justly stiled Ἄτακτοι, as passing all bounds of order.

Not to stray beyond the proper signification of the word which is ofttimes the best Interpreter, *Nomina notamina*: names being so many lively expressions and notations, yea compendious Definitions of the several natures thereby deciphered and included in them, as the shell contains the kernel. Order though a branch of our Latin Tongue, yet is it a sprig that sprouts from a Greek Root, ὁρόω of ὄρος, that is *Scaligers Etymology*. And thus spake the Tribunes to their souldiers, hitherto you shall advance your march there make a stand and begin a retrait, this is the order of martial discipline: sure I am that τάξις of τάσσω, in the original is a military word, and bred in the war, implying and noting out the several ranks and places that are allotted to every private souldier; and it is figuratively applied to represent and shadow forth the comely order of the Church which as our Saviour renders the similitude *Cant.6.3. is terrible as an army with banners.* That which a peculiar office in the service of war is to each common souldier, the same is a particular calling to private Christians, whereunto they stand limited and confined: and as in an army, such loose companions as want a station or straggle or wander from it, or encroach upon anothers liberty, or are notoriously debosht and riotous; are all arranged upon the File Ἄτακτοι, and annumbred amongst disordered.

So are there four sorts of men in the Church.

1. *The lawless loyterer.*
2. *The careless rover.*
3. *The busie intruder.*
4. *The licentious libertine.*

Four sorts of disordered persons in the the Church.

Upon all which St. *Paul* sets his mark Σημειοῦσθε as God did a mark upon *Cain*, indigitating and pointing them out to be the self same persons, that must be admonished.

1. The first of these and the ring-leader of the rest is the lawless loyterer, men priviledged and as it were protected

1. The lawless loyterer.

cted from all other calling then that which is ſo falſely called and a ſtrain of their own invention, to whom it is as great a puniſhment to be condemned to a ſetled courſe of life, and bounded within the compaſs of an honeſt and laudable vocation, as for *Evil ſpirits to be conjured into a circle beyond which they muſt not paſs.* As if the firſt man was juſtly exiled and baniſhed out of Paradiſe, and yet his poſterity might take liberty to make themſelves another Paradiſe, thorough pleaſure and delight, and live without imployment. The peeviſh Anabaptiſts have ſweat hard to fetch up our Miniſters within that number, for that they labour not with their hands, *and they that work not muſt not eat. That is* St. *Pauls order touching thoſe that are inordinate*, 2 *Theſſ.* 3.10. But had theſe men braines to diſcern and judge of others they would ſoon find in themſelves that the ever working and contriving brains of our painful Miniſters drop more then their fat Browes: and might have learned this difference in the ſchools of the Heathen (*i*) That *there are inward and immanent operations of the mind*, wholly terminated within it ſelf, as well *as tranſient actions and manuary works*, that leave an impreſſion in the outward matter: yea had they plowed with St. *Pauls* Heyfer they might then find out this riddle; it may be they can plow indeed and do nothing elſe; yet know not what belongs to the *ſpiritual tillage, to Gods Husbandry, as St. Paul* terms *the Corinthians*, and as our famous *Biſhop Groſthead* ſometimes anſwered an undeſerving ſuitor for a benifice; That if their plow was broken it were great pity, but they ſhould have a new one, but as for a cure of ſouls they are unfit, and altogether unworthy, (*k*) *let not them then that want teeth envy thoſe that eat therewith: nor contemn the eyes of goats, if themſelves be Wants and Moles: as Hierom admoniſht Calphurnius.* How much better might theſe curious and prying ſpies that come to overſee the weakneſs of the Land, have ſpent their buſie ſearch elſewhere, and found fit matter for their obſervation.

(*i*) τῶν τέλων τὰ μὲν οἷον ἐνέργειαι, τὰ δὲ παρὰ ταύτας ἔργα τινά. *Ariſt. Ethic. lib.* 1. *c.* 1.

(*k*) *Ne edentium dentibus edentuli invideant. Nec ocellos caprarum Talpæ contemnant. Hieron. Epiſt. ad* Rom.

tion. And leaſt it ſhould be thought that this lawleſs loyterer were as rare among us, as a *needy begget in Iſrael*: and that our Countrey were as well cleanſed of *theſe wild creatures, as long ſince freed of Wolves*; two kinds of men here croſs my way which I cannot but take notice of and theſe as different in their profeſſion as near a kin in their condition, both which may be juſtly challenged.

Two ſorts of lawleſs Loyterers.

1. *The lazy Monk.*
2. *The ſenſual Gallant.*

The Papiſts muſt needs own the one, and I know not well how the Proteſtant ſhould waſh their hand of the other.

1. The lazy Monk.

1. I begin with the lazy Monk and ſluggiſh Friar, into whom the ſouls of the antient Cretians ſeem to have reentred having left their firſt habitation; as if *St. Paul* had propheſied of the one in the diſcription of the other: κακὰ θηρία, γαστέρες ἀργαί, it being very difficult to conceive how he ſhould pencil, and draw a picture in every joint and limb ſo like themſelves, and yet never mind the pattern. Their bellies indeed may be thought nimble at their meat and are alone exerciſed with labour, when the reſt of the members take their eaſe, and be they never ſo ſlow they are moſt ſure and fail not to do their work. And to thoſe four devouring creatures rehearſed by *Solomon*, *Prov.* 30. 16. *The Grave, and the barren womb, the earth that is not filled with water, and the fire that ſaith not, it is enough*: A fifth may be added, as inſatiable a cormorant as any of the former, and that is the belly of the Monk, and this above all other is quick of hearing: and cannot endure to be ſpoken againſt, or have the copy once queſtioned: which was *one of the grand and capital faults* committed *by Luther* at the firſt; *that he preſumed to lift at the Popes triple Crown and to pinch the Monks belly; as Eraſmus ſome what pleaſantly anſwered the Duke of Saxony.* Theſe, theſe are the abby lubbers, and ſtalled bulls of *Baſhan* that live mued up in their private cells and cloiſters, as Beares in a frank, and ſit hooded all the day as ſo many birds of prey. And all this they do under the foulded

Dreſſerus, Annal. Scul. pag. 45.

coule of piety and devotion, and the moſt ſad pretence of ſtern mortification: obſerving *fat faſts, and lean prayers, as Tertullet complained of old*, pining themſelves into lard, and *beating down their Bodies*, till their girdle crack. And in the midſt of their gourmandiſing they thus cry out *Heu quanta patimur pro amore Chriſti! O what great matters do we ſuffer for the name of Chriſt.* And were they ſuch as they fondly profeſs themſelves, men wholly ſequeſtred from the world by an over rigorous & auſtere courſe of life, and utterly devoted to religious contemplation; they were no way juſtifiable or excuſable: for who hath required them at your hands? nor can they be warranted in this kind, whoſe thoughts are ſo ſwallowed up in the general conſideration of Chriſtianity and profeſſion, that in the mean time they quite forget their perſonal relations of Husbands, Parents, Maſters, and Members of the Commonwealth: ſpending their whole time in continual Pilgrimage from one Church and Saint to another, and that with the extreme neglect of their private calling, and a total impoveriſhing of their eſtate. But as the civil Courts of Juſtice muſt not claſh or juſtle, no more muſt the exercises of religion ſtrike and enterfere, the care of the general and particular charge muſt meet together; Holineſs and Righteouſneſs muſt kiſſe each other.

(e) *Pulchrum eſt ſtudium legis cum via terræ, opificio aliquo conjunctum. Druſ. Apot. pag. 15.*

The *Jewes* have an excellent parable to this purpoſe whereof *Gamaliel* was the Author (e) *The ſtudy of the Law is rare and commendable, ſo that it be cum via Terræ, and we joyn therewith ſome profitable imployment*; Such was the Monkery of antient times, and the original inſtitution of their order, who were not ſo enamoured of their delightful and ſelf-pleaſing contemplation: (which though like *Rachel* it be exceeding fair and beautiful, yet is it for the moſt part barren) as to ſet at nought induſtrious labour. Nor did they ſo content themſelves with an Aery life ſoaring and mounting aloft upon the wings of their meditations, as the Fouls of the Firmament; but they deſcended downwards to the ground, and got their living

living upon the Earth, as the birds of the Air do: and by their ordinary craft and trade procured some benefit to society. This was the wonted custome of the (m) *Egyptian monasteries, who received none into their covents, that did not busie themselves in labour.* And the primitve Church hath not only condemned the lazy monk, as an unprofitable burden, but manacled and chained him with a (n) *Thief; that Monk which laboureth not with his hands, is no better then a thief.* St. *Paul* implies and intimates as much in his Apostolical Canons touching the idle and inordinate, 2 *Thess.*3.11,12. *We command and exhort by our Lord Jesus Christ, that they work with quietness and eat their own bread,* as if it were not their own but the *bread of deceit and thieft*; unless they earned it with the sweat of their Brows, and purchased it with their lawful labour. Let then the Monkish crew who receive honour one of another, style themselves by the name of *Regulars*, and call their covents and fraternities after their *several orders, St. Francis, Dominick, and the rest*; yet doth my Text indict them for irregular and disordered persons and that in a high degree as being lawless loyterers.

(m) *Ægyptiorum monasteria hunc morem habent ut neminem absque opereis labore suscipiant Hieron. Epist.*

(n) *Monachus qui non laborat manibus, similis est prædoni. Socrat. Hist.*

2. Next unto these is the sensual gallant whose frolick spirit is so heated & over warmed with a plethory of generous and high born Blood that fils and swels his veins, or else are so cherished & flesh't with an overweening opinion and unshaken confidence in their ample possessions and revenues; that they think it a kind of disparagement and abasement to stoop to any office and imployment though never so honourable in the cause of God or their country, and cannot endure to be *inclosed within the Boundaries of a calling*, albeit they themselves *joyn House to House and lay Field to Field, and so would inclose all*: these are the men that squander and lavish out their pretious time, in *Eating, Drinking, Snorting, Sporting*, (to say no worse.) And with the wanton *Israelites* of old *they sit down to eat, and rise up to play.* Whose life is a *perpetual Holiday, a prophane Sabbath dedicate to the Divel, An exchange of pleasures and recreations; a garment*

2. The sensual Gallant.

ment patched together, and yet woven with a kind of Curioſity of ſeveral threds of vanity; the warp and groundwork being luxury and laſciviouſneſs, and the woof looſe paſtimes and delights. As if they were born into the world to no other end, then with the *wild Aſs colt to ſnuffe up the wind in the wilderneſs*, or with the *great Leviathan to take the paſtime in the waters*, and though they be ſpruce and trim *as the Lillies of the field, Solomon in all his royalty was not clothed like unto one of them*: yet they *neither ſow, nor reap, nor carry into their Barns*; they neither *labour, nor ſpin*, nor do any work of merit beneficial to themſelves or others. And are no other then *Lawleſſe loyterers.*

2. The careleſs Rover.

2. A ſecond ſort of Ἀτακτοι in my Text is the careleſs Rover and unlimited ſtragler; *profeſſed Peripateticks*, and *meer Ubiquitaries* not in opinion, but action; that are every where and yet no where reſident: who like unto unruly beaſts overtop the higheſt hedge, and break down the ſtrongeſt fence, or if tied up they will ſtray beyond the tedder: too many I find herein faulty and that in *our own tribe.* And I muſt not *forfeit the truth by concealing it from any*; nor you think much, if I point out ſome *ſpots and plots (as St. Peter ſtiles them) and theſe in our Prieſtly garments. The ſubſtance of the cloth is exceeding fine, our calling pure and pretious; but the black colour is not ſo in grain, that it cannot change, nor prove ſubject unto ſtain.*

Two ſorts of Rovers.

I will inſtance onely in two Particulars.

1. The firſt, have a center but no circumference.

2. The ſecond, neither center nor circumference, and both as you ſhall hear, Diſordered.

1. The firſt have a center without a circumference.

1. Some Miniſters there be that have a center, but no circumference, that want not a charge or cure, but are wanting in their care and preſence: like unto moiſt bodies that are eaſily contained within anothers bounds, but hardly in the terms of their own ſubſtance. And as *if no Prophet could be ſufficiently honoured in his own Countrey, they range abroad at large, with Noah's Raven it may be to ſeize upon the prey, while the innocent Dove*

contains

contains it ſelf within the Ark of his own Pariſh: Who out of an itching humour or an aſpiring deſire to climb higher with the ſpider, or to publiſh their good parts unto the world, for the moſt part hover and dance attendance at the court or elſe *put themſelves into commons at Gentlemens Tables, and there live as their Domeſtick Chaplaines, yea as ſome of their houſhould ſervants*, of whom it may be demanded in the mean time as *Eliab inquired of David*, 1 *Sam.*17.28. *Why art thou come down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs?* which for the moſt part *are as ſheep ſcattered without a ſhepheard.* St. *Jude* fitly ſtiles them *wandring ſtars*, v.13. Stars they are indeed, fixed in a Church as in an Orb; and many of them ſhine as ſtars in the Firmament, with an inbred and proper luſtre; and have not only a borrowed light from the brightneſs of others labours: but yet ſtars though they be, they are wandring ſtars and planets, *now aſcending then deſcending and forthwith retrograde:* whoſe perfection as they account it, doth not onely conſiſt in motion, as that of the Heavens, but in moving without their circles, forgetting that ſure rule of the heathen: (o) *that chiefly concerns every man, that moſt properly belongs to him.* A Miniſters charity muſt begin at home: and to ſpeak in the words of *Luther* he ſhould be nailed to his own Pulpit.

(o) *Id unumquemque decet maxime, quod unius cujuſque eſt maxime.*

2. A ſecond ſort of wanderers there are, I cannot call them ſtar or lights, as Chriſt teſtifies of *John the Baptiſt*, ἦν ὁ λύχνος, *That he was a burning and a ſhining light, placed in the Jewiſh Church as in a candleſtick*; But as if they were *light without a ſocket*, lights in the abſtract, ὁ φῶς ὁ κόσμου, and that of the world in general, *as Apoſtolical men whoſe commiſſion is as large as the whole earth*; they have neither center nor circumference. Theſe are *our vagrant curriers, itinerant and erroneous Clergy men*, who never leave *compaſſing the earth to and fro, and yet not to make a Proſelyte with the Phariſees*; travelling from place to place with a *little pocket learning as with a lawfull paſſe*: and ſeldome out of their way, though as ſeldome in it, after the

2. The ſecond ſort have neither center nor circumference.

the manner of common beggars. Begging it may be on the Sabbath day for a gratuity and free benevolence in the pulpit, and lashing out most licentiously the week following in an Alehouse. St. *Paul* earnestly the requests the prayers of the *Thessalonians* in his own behalf and fellow-labourers.; *That we may be delivered,* ἀπὸ τῶν ἀλόγων καὶ πονηρῶν ἀνθρώπων, *from unreasonable & evil men,* 2 Thess. 3. 2. this he specifies as the end of his desire. And they if any other are not only κοινοὶ, but ἄτοποι, and that in the proper sense and signification; men without mansion or dwelling place, and we have great cause to second Saint *Paul's* desires, and Pastor and people to join in prayer with the *Thessalonians*, that we may be delivered from them.

3. The busie Intruder.

3. The third species of this disordered and outlawed company is the busie encroacher and intruder, and that either by

1. *Speculative curiosity.*
2. Or *Actual usurpation.*

1. By speculative curiosity.

1. There is a stickling and a stingling generation of quicksilver spirits and pragmatical dispositions, (p) *Not more curious in another mans matters then incurious in their own*, ἀλλοτριεπίσκοποι *as St.* Peter *rightly characters them*, 1 Pet. 4. 15. most diligent and unceasant Visitours in a strange dioces, thrusting their sharp sickles into the hearvest of each mans affairs, and stirring their restless Oar in every Boat that passes; as if they were *Inquisitors General, and had the priviledge and faculty of that house* to examine and make search at pleasure, or were retained as private confessours, that might plumb and sound the bottom of mens hearts, and dive into the secrets of all estates by their prying curiosity: these of all other are the *most lazy Droans*, and the greatest enemies to all honest labour; as appears by St. *Pauls opposition*, 2 *Thess.* 3. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους: *They worke not at all, but are busie bodies*: so that busie bodies work not all, and their business causes them to omit and neglect their business (q) their περίεργα are their ἔργα their affected and idle

(p) *Curiosi ad inquirendam vitam alienam, incuriosi ad corrigendam suam. August.*

(q) τὸ μὲν πάρεργον ἔργον ὡς νομίζομεν, τὸ δὲ ἔργον ὡς πάρεργον ἐκ τοῦ εἰωθότος· πολλοὶ γὰρ τοῖς μὲν ἀναγκαίοις ὀλιγωροῦσι τοῖς δὲ περιττοῖς σπουδάζουσι. *Agathon apud Athicaum, li. 5.*

idle medlings prove their moſt painful exerciſe, and while with *Martha* they are troubled about many things they attend not that one thing which is neceſſary.

2. But beſides the buſie intruder, there is an actual and unjuſt uſurper of anothers place and function far more dangerous then the former, who caſt off their ordinary trade of life as familiarly as a waſt garment, & ſhift themſelves out of one calling into another as a Mariner ſhifts his ſayls as the flickering wind turnes and chops out of one quarter into another, the wind of neceſſity, advantage and advancement, *ubicunque flat ventus, exin velum vertitur*. By what right and warranty Civilians now turn Divines, and own their livings whoſe livery they ſcorn to wear, I liſt not to diſpute: And yet me thinks they ſeem to intrench upon the Apoſtles Canon, 1 Cor. 7. 24. ὁ τοιοῦτος παρὰ θεῷ. *Let him therein abide with God*: this above all other ſeems to me a ſtrange wonder in this our *Iſrael*. *Is Saul alſo among the Prophets? and lay men in holy orders? as if every blew Apron might turn profeſſor of Divinity, and each unlearned tradeſman accuſtomed only to his yard-ward, toſs Theological queſtions in the Pulpit, which he underſtands not, as if they were to be meaſured by the Ell!* O confidence ſhall I call it, or inſolent preſumption! not onely to touch the tottering Ark with unhallowed hands as *Uzzah* did, who was ſtricken with ſudden death, but to make the living Ark the Church of God, to reel and ſtagger by laying hands upon it. The heathen Philoſopher ſhall confute them who hath laid down this for a grounded Maxime in the ſchool of natural Religion. (r) οὐκ ἐᾶν δεῖ τὸν γεωργὸν ἢ βαναυσικὸν γίνεσθαι τοὺς ἄρχοντας οὐδὲ τοὺς πολίτας, *let no Husbandman or handicraft perſon be a Priest; for it greatly importeth the good of all men that God be reverenced, with whoſe honour it ſtandeth not, that they who live of baſe and manuary trades ſhould be publickly imployed in his ſervice.* Nor doth it ſuit with the decent order, or benefit of Gods Church and people.

2. By actual uſurpation.

(r) *Ariſtot. 7o Polit. cap. 3.*

4. The fourth and laſt ſort of diſordered perſons is the *licentious libertine* theſe are the parties, I cannot call them

4. The licentious Libertine.

them men, that St. *Paul fought with at Ephesus*; Here only lies the difference; *they were Beasts after the manner of men*; *these men after the manner of beasts*. βοσκηματων βίον πρεαι ῥήμενοι (as he speaks) whose life is a continual pampering and fatting for the day of slaughter: And as Saint *Peter* describes them to the life, 2 *Pet.* 2. 12. ὡς ἄλογα ζῶα φυσικὰ *Brute beasts led with sensuality made to be taken & destroied* ἐν τῇ τῆς ἀνεξῆ κατὰ φθαρήσονται *and shall perish through their own corruption.* Such are the common swearer and sacrilegious Sabbath-breaker, men utterly void of all inward sense of God, and reverent observation of his religious worship; I speak this to your shame. Such are the lascivious and unclean livers in what kind soever; the sottish and more then swinish drunkards who thus revive and cheer up their drenched and drowned spirits, sauced as it were in their liquor in the Epicures song or sonnet, *Let us eat and drink for to morrow we shall die.* As if (ſ) reeling and belching they should stumble upon Heaven in their way, or fire and fall unawares into Paradise.

(ſ) *Ebrii & ructantes intrarent in Paradisum. Hieronym.*

Expect not I should run Division upon them as in the former, and give in a list of the several branches. For *behold a company, as* Leah *spake at the birth of her son* Gad; *And well may their name be called Legion, as the Divels confessed in the Gospel, for they are many.* Sufficient it is barely to have mentioned them, *the very naming of them being (as the Philosopher speaks of some (t) vild affections) conjoined with a secret filthiness* And hard it is (I say not impossible) to reprove such enormous sins, and not to incur and commit sin in the meer reproof; or to stir, much more to rake in such a noysome puddle, and not to raise an odious stench and savour.

(t) ἔνια γὰρ πάθη εὐθὺς ὀνόμασται συνειλημμένα μετὰ τῆς φαυλότητος. *Aris. Ethi. lib. 2. c. 6.*

And thus I am quit at length of the Ἄτακτοι these unruly ones in my Text; in speaking whereof marvel not if my Method hath been somewhat perplexed and confused, as my matter was disorder; nor that I have been so copious in the handling, as having thrust in my Beast into so wide a Field, wherein there was no hedge, (as the Jewish Proverb runs.) And treated of such an argument, as wanted all bounds and limits.

2. I

2. I now passe from the object to the act, or duty here enjoyned; from the offenders to the censure of their fault, comprised in this one word νουθετεῖν admonish those that are unruly. 2. The Act or duty injoined. *Admonish.*

Wherein we may take notice of a threefold observation.

1. *Ordo.*
2. *Modus.*
3. *Ratio.*

1. *Ordo*, the order of the duty, admonish in the first place.

Secondly, *Modus*, the manner of the duty, not rebuke or reproach with bitterness, but lovingly, Admonish.

Thirdly, *Ratio*, the reason or necessity of the duty, admonish them for reformation and amendment: there is indeed a nice difference betwixt *corripere* & *corrigere*, *correptio being only intentio emendandi; correctio emendatio cum effectu: as the Schoolemen teach and gather out of St. Austin:* yet for the most part *correction necessarily followeth upon correption*, especially if it meet with a gratious disposition, and *as the wise man verifies it, Prov. 6. 23. Correction for instruction is the way of life.*

1. I begin with the order of the duty, which is the first in order, νουθετεῖν admonish in the first place. 1. First, the order of the Duty.

There are Three terms in Scripture exactly expressing and deciphering the nature of the duty.

1. Νουθεσία.
2. Ἔλεγξις.
3. Ἐπιτιμήσις. Each of these exceeding the other in the degrees and measure of it.

1. Ἐπιτιμήσις, That is a kind of striking and forcible beating of another as the word imports with vehemency and earnestness of reproof, from which the gravity of some mens persons and the dignity of their places exempt and proves a *supersedeas* τοῦ ἐπιτιμᾶν μὴ ἐπιτιμᾶν. *Rebuke not an Elder, So St. Paul instructs Timothy, 1 Tim. 5. 1.*

2. Ἔλεγξις, is a more mild and gentle kind of reprehension, yet joyned for the most part with some acrimony and sharpness of speech, and exemplary punishment inflicted upon the offender, ἱκανὸν τὸ ἔλεγξαι. *It is sufficient to*

the same man that he was rebuked of many, 2 Cor. 2. 6. *that is the Apostles determination in the case of the incestuous Corinthian.*

3. Νουθεσια. Is a bare minding and remembrancing, a putting of the mind in order by advertisement and admonition. This of all the rest is the most fair and favourable course, freest from all manner of sharpness, and smartness, and in that regard must primarily and principally be attempted. To what purpose serve extremities, but in case of extremity: in vain it were to enterprise and endeavour the effecting of any design, *per plura*, which may be compassed *per pauciora*, *By more direct and gentle means*; if single admonition will serve the turn, what mean the thundering of the *Popes* bolts and cracks, the roaring of his Bulls to the amazement of the world. What need the sending forth and scattering of Excommunications at the first dash; as if the giving men over into the power of Satan, were but a matter of sport and pastime, who might be reclaimed in a far more easier and speedy way. *Quorsum hæc perditio?* To what end is all this waste?

Great is the affinitie betwixt soul and body, both in the disease, and the remedies: that which Physick is unto the one, the same is correction unto the other. And there must be observed the same rule and method in the application of the meanes of cure.

There are three parts of Physick.

1. Διαιτητικη.
2. Φαρμακευτικη.
3. Χειρουργικη.

And so many waies there are to help the natural diseases of an ill affected body.

1. *By Diet.*
2. *By Potions.*
3. *By Surgery.*

All which we find by way of Analogy and proportion in curing the spiritual malady of the soul, and are excellently

cellently compared together by *Clemens Alexandrinus*: (u) The Diet of the ſoul is admonition, forbidding that which is ſimply hurtful in it ſelf or contrary to the diſpoſition of the patient, and affording ſtrong and wholeſome nouriſhment.

(x) Reproof though mild and moderate is as a medicinal potion that hath alwaies a tang of bitterneſs; that diſſolves thoſe ſinful paſſions which are grown hard and tough, that purges out the inward corruptions of an unclean life: that brings down the ſwellings of pride and arrogance, and reſtores the inward man to ſound and perfect health.

(y) Rebuke if ſharp and keen is as the ſpiritual ſurgery of the ſoul, which doth not only cut to the life and quick, but quite cut of the dead works of ſin as members that are incurable.

As therefore potions are no way neceſſary or expedient, nor muſt be adminiſtred to the languiſhing and feeble patient, who onely by a regular abſtinence, or by a phyſical kind of Diet may in due time be recovered; nor muſt thoſe parts be utterly divided from the unity of the body for ſome wounds and ulcers, that may otherwiſe be cloſed and healed up; no more muſt the faults of men in a kind of ſelf-pleaſing crueky be openly lanced *and ript up (as if they meant to read a lecture of Anatomy) by cutting rebukes and menaces*: nor too too ſtrongly wrought upon, *uſque ad habitum corporis*, to the utmoſt ability of their patient, (a fault very rife and common among many *unskilful empericks in Religion*) by the purging potion of reprehenſion; which may firſt of all be cured by the ſpare Diet of Admonition.

St. *Paul* ſeems to inforce and preſſe the duty, and that by way of alluſion to the former Metaphor; *if any man be fallen upon occaſion* προλημφθῇ, *by way of Prolepſis or anticipation, being ſuddenly ſurpriſed and unawares, ye which are ſpiritual reſtore him with the ſpirit of meekneſs, Gal.* 6. 1. καταρτίζετε, ſaith the original, after the manner of skilful Chyrur-

(u) ἡ μὲν τροφὴ τῆς ψυχῆς διδασκαλία τοῦτο ἔστιν ὃ ἀπαγορεύει ἁπλῶς ἢ ἐναντίον τῇ διαθέσει τοῦ πάσχοντος, καὶ ἐπιτήδειον παρέχεται τὸ ἰσχυρὸν καὶ ὑγιεινὸν θρέμμα.

(x) Φαρμακεία δ' ἐστὶν ὁ ἐπιτιμητικὸς, τὰ πεπυκνωμένα διαλύων τῶν παθῶν καὶ τὸ φύσημα τῆς βίου καὶ λαμπρύνας ἀναπαύσας.

(y) Ἡ δὲ χειρουργία τῶν ψυχῆς παθῶν ὁ ἔλεγχος. *Clem. Alex. Pædag. lib.* 1.

Chyrurgions, who are not wont to break a bone that is onely diſlocated and out of joint; but with a dexterous and nimble hand are wont to remove it into the proper ſocket and carefully bind it up. For many there are as carefully affected to the impoſtume of their vices, as the King of *Egypts* daughter to the impoſtum in her Breaſt, which ſhe could not endure to have once touched with a lancing inſtrument, and had it at length opened with a penknife, ſecretly incloſed and covered over with a water ſpunge prepared for that purpoſe. And they that cannot abide the ſharp lancet of reproof, muſt be warily handled with the ſoft and ſmooth ſpunge of gentle admonition, eſpecially in the firſt place. That is the order of the duty.

2. Secondly, The manner of the duty.

Secondly, from hence take notice of the *Modus*, the manner of the duty, it is but a νουθετειν not *corripite*, but *monete, amiſſam mentem reponite*; as *Beza* with the Greek ſcholiaſt fitly render the ſignification of the word. No way importing any ſevere chaſtiſement and correction, but only a brotherly admonition, faſhioned and ſhaped as it were in the tender bowels of an affectionate charity and compaſſion. Our Saviour confirmes and warrants the *Modus* by his own rule and precept, *Mat.*8.15. *If thy brother treſpaſs againſt thee, go and tell him his fault betwixt him and thee alone*; *Non dicit accuſa nec increpa nec vindictam expete*; (as an antient gloſſes upon the place) but ελεγξον onely argue him as guilty and put him in remembrance; and that *between him and thee alone*, who as he hath ſinned (*In te*) ſo muſt he be admoniſhed (*Inter te*) the cenſure muſt be as private as the fault, which if *committed in ſecret* and *publiſhed upon the houſe top*, it is not the part of a (z) reprover but of a moſt dangerous traytour in the judgment of St. *Auſtin*.

(z) *Non corrector es, ſed Proditor. Auguſt.*

Shall I come unto you, ſaith Saint *Paul* to the *Corinthians*, 1 Cor.4.21. *With the rod, in love, and in the ſpirit of meekneſs*. Shall I come? he demurrs and makes a pauſe, which of the two were moſt behooffull and convenient for himſelf and them, and that not without cauſe: for actions

actions of this nature must be squared by a double rule, 1. Τὸ χρέον. 2. Τὸ πρέπον. Their necessity, and their decency and fitness: Amendment being the end intended in admonition, which cannot alwayes be procured by the rod, but by the spirit of meekness. (a) Too harsh an increpation (saith *Gregory*) is like an Axe that flies from the handle, and kills our Brother on a sudden, which should only cut down the Briars and Brambles of his corruptions. And it is in reproving the faults of others, as in the snuffing of a Candle, which if rightly done, it maketh it burn more bright and clear; but if too much of the week be taken off, it quite extinguisheth and puts it out. Yet herein not an Arithmetical, but a Geometrical proportion must be observed, and respect had to the nature and quality of the sin, and to the proper inclination of the offender; even as a prudent Father corrects his tender child with an easie touch of the hand, or a small and tender twig: but if grown up to maturity of years and parts, he makes use of a staffe and cudgel (b) therein applying himself to their several ages and constitutions.

Some men are of a sullen and churlish disposition, and somewhat resemble the nature of that (c) plant, which if lightly toucht it pricks and stings; but if roughly handled, it appeares soft and smooth; like unto the goats of the mount *Oeta*, which never gave any milk, till the shepheards had (d) rubbed their teats with nettles; and so made them smart.

There are obstinate and stiffe necked sinners whose brows are made of brass, & their heart as hard as the Adamant: Such must be rebuked ἀποτόμως *in a piercing and cutting manner*: so *Paul prescribes Titus to deal with the stubborn Cretians Tit.* 1. 13. the disease that is habitual and inveterate cannot be removed with a gentle and easie Dosis which doth rather stir and anger, then purge out the corrupt humours. So fareth it with customary and common sins, a mild reproof doth but animate and encourage them, and makes them seem as light as the reprehension. And as our Saviour speaks of *some sort of devils*, so may it

(a) *Ferrum de manubrio prosilit, cum de correptione sermo durior excidit.* *Gregor. Cur. part.* 2. *cap.* 10.

(b) πάσῃ τῇ ἡλικίᾳ ἁρμοζόμενος. *Epiph.*

(c) *Vngentem pungit pungentem ungit.*

(d) Τὰ ἐθάτα τρίβουσι. *Arist. lib.* 3. *de Hist. Animal. ca.* 20.

be ſaid of *ſome kind of evils: this generation is not caſt out without prayer and faſting*; ſuch means as are *ſtrong and powerful*. Nevertheleſs if it be poſſible and as much as lies in us, there muſt be onely a Νουθεσία, we muſt admoniſh thoſe that are unruly, and that in the ſpirit of meekneſs.

A threefold caution in the manner of our admonition.

In the exerciſe whereof a threefold caution and condition muſt be obſerved, all noted from the word Νουθετεῖν.

1. Firſt, our admonition muſt be general and univerſal without exception or reſpect of perſons; Πάντας, in the full extent and latitude, and there is none ſo great and mighty, but may fall within the compaſſe of it. And being ſuch we muſt not ſtick to follow *Davids preſident, who ſaid unto the fooliſh, be not ſo fooliſh, and to the wicked lift not up your Horns*, *Pſal.* 25, 4. nor fear to tell the Popes holineſs, as St. *Paul withſtood St. Peter to his face, Domine cur ita facis?* though we therein croſſe the *Canon law, (which excepts him from cenſure ſhould he ſeduce many thouſands to deſtruction:)* as that croſſes the canon of ſacred Scripture.

2. Secondly, our admonition though general yet muſt it not be perſonal and particular, pointing out men expreſly as with the finger and ſpeaking unto any emphatically in the words of *Nathan* to *David*, thou art the man: for it is Ἀνθρώπους in the plural and not in the ſingular number. This was the gravity and diſcretion of antient times, St. *Auſtin* relating *his practiſe in this kind* (e) *I ſay not thou Adulterer correct thy ſelf, but whoſoever art infected with that vice in this people, do thy beſt to rectifie and reform it. And it is St. Hieroms* profeſſion *to his friend Ruſticus* (f) *I will name no man, nor bring mens perſons upon the ſtage in a licentious manner, as they did of old in their comedies.* Such ſhould our admonitions be, eſpecially if *publickly delivered in the Pulpit: like unto a field without comming home to any*: leaſt otherwiſe by dealing too roundly and punctually with mens perſons, by turning Sermons into Satyrs, into Philippicks and open invectives; we do not only expoſe their names to reproach

(e) *Aures omnium pulſo, ſed conſcientias quorundam convenio. Auguſt.*

(f) *Ego neminem nominabo, nec veteris Comœdiæ licentia certas perſonas eligam atque perſtringam. Hieron. Epi. ad Ruſtic.*

proach and infamy, but confirm and harden them in their impiety. We reſemble Mice in the property of their nature, in nibbling & biting at mens reputation, in cropping their credit; as *Tertullian* was wont to ſtile *Marcion*, (g) *Mus Ponticus, the Mouſe of Pontus*. And ſhew our ſelves in the judgment of *Bernard*, (h) rather *Corroders*, then *Correctors*.

(g) *Tertul. adv. Marc.*

(h) *Corroſores potius quam correctores. Bern. Epiſt.* 178

Thirdly, our Admonition, though not perſonal and particular, yet muſt it aim directly and immediately at the ſin; for it is Ἁμαρτωλὸς in the concrete, which notes both the Subject and the Adjunct, and is the proper name of the ſinner. And as *Gregory* tells *Venantius*, (i) I ſo correct thy faults, that withal I love thy perſon; and I ſo love thy perſon, that I likewiſe correct thy faults; Even ſo though we tender mens perſons with due reſpect and reverence, yet muſt we not ſhoot at Rovers, or bear the Air in an empty diſcourſe, that breaks forth violently like a flaſh of lightning, and ſeizeth upon no particular ſubject; but come cloſe and home to the matter in hand, and effectually admoniſh men of their diſorder. This is the *Modus*, and the manner of the duty.

(i) *Ego ſic perſonam dilego ut vitia tua corrigam; et ſic vitia tua corrigo ut perſonam diligam. Gregor. ad Venantium.*

3. Thirdly, the reaſon of the Duty.

Thirdly, conſider the *Ratio*, the reaſon or neceſſity of the duty, *Admoniſh them that are diſordered*. And why? to reduce them into order; that being forewarned they may be forearmed againſt the danger of the next encounter. *Correct thy Son and he will give thee reſt, and will give pleaſure to thy ſoul*, ſaith the wiſe man, *Prov.* 29. 17. (k) *Gold ſtands in need of beating, and children of another kind of beating*. The beating of the one gives beauty and luſtre to the Gold, and works it into any form and faſhion: and the beating of the other makes them more tractable and ingenuous. Neither is correction more neceſſary for children, then admonition for perfect men. Our Saviour could not preſcribe a more ſoverein remedy for ſin committed, *Mat.* 18. 15. *If thy brother treſpaſs againſt thee*, ἔλεγξον, *argue and admoniſh him: If he hear thee*, ἐκέρδησας τὸν ἀδελφόν σου, *Thou haſt gained thy Brother*. He hath not ſo much gained himſelf, as thou haſt made a private benefit and advantage; who thereby becomes your

(k) *Aurum eget percuſſione et Puer verberatione. Ben. Syra. apud Druſ.*

letter of commendation, our joy, our (l) crown of rejoicing. So that admonition in the issue proves as profitable to the Monitor and Adviser, as necessary and beneficial to the Offender, and that upon a double ground or reason.

(l) *Et per salutem alterius; nobis acquiritur Salus. Hier. in loc.*

A double ground of Admonition.

1. The one, *Debitum Justitiæ.*
2. The other, *Actus Charitatis.*

1. First, admonition is *Debitum justitiæ*; *Thou shalt plainly rebuke thy neighbour*, Levit. 19. 17. *Thou shalt*; a powerful and a peremptory command. The silly Ass challenges our helping hand by Gods appointment, and must be lifted up, that lies groaning under the burden; yea, though it be our enemies. And *doth God take care of Oxen or Asses?* it is the Apostles Question. Surely, yes, yet hath he a far greater care of collapsed sinners; *They are of more value then many Asses.* (m) The Ass falls down, and is raised up; but a Soul perisheth, and there is none that takes notice of it: was the pathetical complaint of devout *Bernard.*

(m) *Cadit Asina, & est qui relevet, perit Anima & non est qui recogitet. Bern.*

2. Secondly, Admonition is *Actus charitatis*, which consists of a Soul as well as a Body, and exercises it self both in corporal and spiritual Duties.

Visito, poto, cibo, redimo, tego, colligo, condo.
Instrue, castiga, jejuna, solare, fer, ora.

These are the works of charity, all comprised in that old Distich after the Poetry of the Schoolmen. So that *Castiga*, is an *inward act of charity*, and *a spiritual kind of Almes*, relieving the sinful Soul in her necessity: And more properly belongs to the *true nature of Charity*, then any outward expressions of liberality. *Ad charitatem magis pertinet Remotio peccati, quam remotio exterioris damni, aut corporalis nocumenti*; it is the sound conclusion of *Aquinas.* And this *Remotio peccati*, is procured by admonition, and that in two respects.

2. First it removes the guilt of sin from the committer, as the principal, either by way of prevention of remedy, putting

putting a Bridle in his Mouth, and a Hook in his Noſtrils to reſtrain and curb the violence of his deſire; or elſe chaſtiſing him with the laſhes of ſhame and ſorrow, by remembrancing him of the fact. This is the reaſon of the connexion, *Levit.* 19. 17. *Thou ſhalt plainly rebuke thy neighbour, and not ſuffer him to ſin.* Rebuke, it doth not ſuffer ſin, but brings a *Quare impedit* againſt it, and overrules it perforce. And the want hereof takes away remorſe and apprehenſion, (*n*) That man will never be ſenſible of his fault, much leſs eſchew it, who is not firſt admoniſhed.

(n) *Non putat peccare qui à nemine corripitur.*

2.

Secondly, Admonition removes the guilt of ſin from the Reprover, as being acceſſary by conſent; For ſilence in this caſe is conſent: (*o*) not to forbid, is to command: not to controle, is to countenance and to allow: Even as it is all one in matter of Theft, to hold the ſack, or to fill it. To abſtain from a free and juſt admonition for fear of offence and diſpleaſure, is a moſt cruel kind of mercy to the party whom we thus fondly ſeem to reſpect and tender: as if being in preſent danger of drowning, we ſhould not dare to catch them by the hair of the head, leſt they ſhould loſe ſome few hairs. And it is no leſs cruelty unto our ſelves oft-times involving both the one and other in the ſame common vengeance: as it did the (*p*) *Chriſtians with the Pagans, who alſo taſted of the violence of the* Goths *and* Vandals, *for not being Monitors to them to amend their Idolatry.* And this with the former ſhews the reaſon and the neceſſity of the Duty; from which I now paſſe, to the third branch of the Text, *The circumſtance of the perſons* to whom the exercise of the Duty is delegated and referred. And theſe are the *Brethren.*

(o) *In omnibus peccantibus pecco, quando eos quos ſcio peccaſſe, crudelis quodam animi malignitate non increpo. Proſper.*

(p) *Quia eorum peccatis damnabilibus parcunt, dum eos in ſuis licet levibus & venialibus metunt, jure cum eis temporaliter flagellantur; quamvis in æternum minime puniantur. Auguſt de Civitate Dei.*

3.

The third part of the Text. The ſubject or the parties whom the duty concerns. The *Brethren.*

Might the *Brethren of the Separation, unnatural brethren indeed, and ſuch as will not dwell together in unity*; might theſe expound and comment upon the Text, they would from hence inferre, as from a moſt evident and pregnant proof, the undeniable power and authority of *Lay Elders*

here characterd to the life, under the name of Brethren; to interpose and intermeddle in *Church-censures*, though without all ground and warrant, either of Text or Truth. And why may they not as well challenge the priviledge to preach the Word, and to administer the Sacraments, *as rudely hang the Churches Keys at their own Girdles*, and usurp spiritual Jurisdiction. This is an opinion of Fanse rather, which though it were sound and orthodox in it self, yet *malam caudam trahit, It carries with it a bad tail*, and draws after it disorder and confusion; *And God is not the Author of confusion, but of peace, as in the Churches of the Saints*, 1 Cor. 14.33. yea proves extremely pernicious and dangerous, not only to the unity and decency of the Church, but to the state and being of it: For, as the *blood in the natural body*, if it falls *extra vasa*, doth soon corrupt and putrifie; So doth *Ecclesiastical power*, when it comes *into Lay mens hands*, being then *Extra vasa, the proper vessels of the Clergy*. And let me speak to these Sectaries and their abettors, as freely as plainly in the words of *Moses* to *Corah* and his confederates; *Ye take too much upon you ye sons of Levi, (or rather ye sons of Lay men) God hath taken thee to him, and all thy Brethren the sons of Levi with thee; and seek ye the office of the Priesthood likewise?* Num. 16.7,10.

A second sort there are professedly opposite unto the former, *trampling upon the necks of the common people*, with the supercilious Pharisee, in the *proud stile* of *Populus Terræ*, as men of no account and reckoning; who because they must not presumptuously shuffle themselves into the *office of the Clergy*, condemn it as *a piece of spiritual Sacrilege in Lay Christians, to meddle at all in matters of Religion*. Yea, to make Piety the subject of their discourse in ordinary conference, and to reprove a notorious sinner to his face in private; is most unjustly conceived by some, *an infallible mark of a precise and pragmatical fellow, and a high strain of singularity*. Both these are dangerous extremities.

There are two kinds of Admonition.

1. *Ju-*

1. *Juridical.* } } 1. *Of Eccleſiaſtical Authority.*
2. *Fraternal.* } } 2. *Of private Love and Duty.*

Two kinds of Admonition.

There is a *Corripe inter te & illum*; and a *Dic Eccleſiæ*; The one appropriate and intayled unto Church-men. The other in general appertaining to Chriſtians in common. And theſe alone are the Brethren here ſpecified in my Text. Give me leave nevertheleſs, though not to ſtretch and ſtrain it, yet at leaſt to amplifie and enlarge it in the Application, to four ſorts of men.

Four ſorts of Monitors.

1. *The People.*
2. *The Paſtor.*
3. *The Eccleſiaſtical Judge.*
4. *The Town Officer.*

All which muſt admoniſh thoſe that are unruly.

1. First the people.

Firſt, the people muſt mutually admoniſh one another, *Numquid ego ſum cuſtos fratris mei?* was the word of *Cain*, a ſpeech as wicked as the perſon. The faithful are ſtamped and ſealed with another mark in their forehead, *Then ſpake they that feared the Lord, every one to his neighbour*, Mal. 3. 16. And when God denounceth the fierceneſs of his wrath against the horrible provocations of his people, he adds this puniſhment among the reſt; *Yet let none rebuke nor reprove another*, Hoſ. 4. 4. And certainly 'tis the defect and default of the people, in the negligent omiſſion of this duty, that makes the Miniſters task ſo hard and difficult: They laying this *heavy burden of Admonition upon the Miniſters ſhoulders, and in the mean time refuſe, as the Phariſees of old, to touch it ſo much as with one of their fingers.* It is not for them to become *Prieſts* or *Clerks*; (ſo they think and ſpeak) *no nor religious men in the largeſt ſenſe*; And they ſay in effect of the ſins of others, as the High Prieſt ſpake of that of *Judas*; *What is that to us? look thou to that*: Bewraying an immoderate and ſelfe-reſpecting love, not only in the things of this life, but in point of Religion, in the great and weighty buſineſſe of mens Salvation. *I beſeech you then brethren of the common people, Admoniſh them that are unruly.*

Secondly,

2. Secondly, the Paſtor.

Secondly, the Paſtor muſt admoniſh the people. It is not ſufficient for him to live well himſelf, if he corrects him not by reproof that lives amiſs; ſo ſhall he be puniſhed for another ſin, were he innocent in his own perſon. *Son of man, I have made thee a watchman to the houſe of Iſrael*, ſaith God to the Prophet *Ezekiel*, Ezek. 3. 17. And what is the office of a watchman? *Therefore hear the word of my mouth, and give them warning from me. And if thou giveſt him not warning, nor ſpeakeſt to the wicked, to admoniſh him of his wicked way, that he may live; The ſame wicked man ſhall die in his iniquity, But his blood will I require at thy hands.* Who (q) *is there of ſuch a flinty heart, and iron ſinews, whom this ſpeech of God to the Prophet, doth not affright and terrifie?* ſaith *Proſper* upon the place. All other men muſt anſwer perſonally for themſelves, but the Miniſter ſtands charged with the ſouls of his people, as *Judah* was pledge for *Benjamin*: which made Saint *Chryſoſtome* wiſh, and that in a ſtrange manner, that there was no day of Judgement. Great cauſe we have frequently and ſeriouſly to ponder Saint *Pauls* charge to *Timothy*, and that with fear and trembling. *I charge thee before God, and before the Lord Ieſus Chriſt, who ſhall judge the quick and the dead at his appearance, and in his Kingdom*, 2 Tim. 1, 2. How could he adjure him in a more ſolemn and dreadful manner? and to what end? *Preach the word of God*; bare reading will not ſerve the turn; monthly, or quarterly preaching is not ſufficient: Be *inſtant*, εφεστως, inſiſt and dwell upon it: *In ſeaſon and out of ſeaſon*. This is never out of ſeaſon, as other creatures are, unleſs it be in reſpect of the indiſpoſition of the Hearers. *Improve, rebuke, exhort, with all long ſuffering and doctrine*. And to Saint *Pauls* charge to *Timothy*, let me add the obſervation of my Text, *I beſeech you brethren of the Clergy, Admoniſh them that are unruly.*

(q) *Quis rogo tam ſaxei pectoris, quis tam ferreus erit, quem ſententia iſta non terreat. Proſper. in locum.*

3. Thirdly, the Eccleſiaſtical Judge.

Thirdly, The Eccleſiaſtical Judge muſt admoniſh likewiſe, and ſo ſtrengthen the hands of the miniſter, which are oft times weak and feeble for want of aſſiſtance; (as *Aaron* and *Hur* ſupported thoſe of *Moſes*) by the ſinewes of

of his authority. And would he have his cenſures *like goads and nails faſtned*, he muſt begin *In proprio Lare*, in his own court and conſiſtory; *So David reſolves and vows*, *Pſal.* 101. 3, 8. *I will walk in the uprightneſs of mine heart in the midſt of my houſe*, in the firſt place; and what follows in the next? *Betimes will I deſtroy all the wicked out of the land.* And 'tis our Saviours counſel to the critical and cenſorious Hypocrite, *Matth.* 7. 5. *Primum ejice trabem ex oculo tuo, then ſhalt thou ſee clearly the mote that is in thy brothers eye.* St. *Paul* expoſtulates with the outſide Jew, not without admiration, *Rom.* 2. 21, 22. *Thou that teacheſt another, teacheſt thou not thy ſelf? Thou that ſaiſt a man ſhould not commit adultery, yea and puniſheth it in another, doſt thou commit adultery?* And there is none of us to learn what that means.

Turpe eſt Doctori, cum culpa redarguat ipſum.

The Snuffers of the Temple were made of the pureſt Gold; ſo they who are by their place appointed to correct the corrupt manners of a ſinful generation, had need be among men as Gold among Metals the chiefeſt for weight and worth: Theſe myſtical ſnuffers if foul within, will hardly by ſnuffing others, make their own light ſhine the brighter. If any demand with *John Baptiſts* Hearers, And what ſhall we doe? I will return no other adviſe, then is by him afforded to the ſouldiers, *Luke* 3. 14. *Do violence to no man, accuſe no man falſly, be content with your wages.* Admoniſh indifferently and impartially without reſpect of perſons, not trucking and bartering with the ſins of men after the manner of Merchants: and to ſpeak in your own language not commuting a penance into a payment, which (if I be not deceived) is no part of commutative juſtice. Admoniſh conſcientiouſly and in ſingleneſs of heart, out of a fervent zeal of God's glory, the Churches reformation, the faithful diſcharge of your private intereſt, and not for filthy lucres ſake. Let it never be ſaid of this Court, which was commonly voiced of the

Court

Court of *Rome*; *Plus nituntur pecunias colligere, quam culpas corrigere*; *That they endeavoured rather to collect the peoples monies, then any way to correct their manners.* And *I beseech you* Brethren *of this Court and place. Admoniſh them that are unruly.*

4. Fourthly, The Town-officer. Fourthly, The Town-officer, be he Queſtman or Churchwarden, they alſo muſt admoniſh by way of Certificate and Preſentment; For as the Eunuch complained to *Philip* in another caſe, How can I underſtand without an Interpreter? *Acts* 8. 31. ſo may the Eccleſiaſtical Judge in this; How can I admoniſh without a Monitor and Informer. Inform then they muſt, and *not give in a blank verdict, or return an Omnia bene*, like unto that *Athenian* Traveller, whereof *Plutarch* mentioneth, who being asked at his coming home how matters were at *Athens*, forthwith paſſed this ſmooth and ready anſwer to the queſtion; *Omnia pulchra*, All there was well and good: Ironically inſinuating, *Omnia pulchra putari, Nihil turpe, That all things were there accounted good, and nothing wicked or diſhoneſt.* You cannot be ignorant of the Rights of your Office, the ſtrictneſs of your Oath, the enormity of the ſins committed in your ſeveral pariſhes; yea, may not moſt of you give in evidence out of your own experience, and affirm as *David* did, *I have ſeen cruelty and ſtrife in the City*; I have ſeen ſecure ſleeping in the Church, bruitiſh drunkenneſs in an Alehouſe, and do you hold your peace? Do you know them your ſelves and not cauſe the Authors likewiſe to know their abominations? Lay your hands upon the heads of theſe beaſts, as the offenders did under the Law; caſt the firſt ſtone at theſe malefactours, not to kill them, but to give them life; what though you cannot reform and rectifie diſorders? as the Emperour ſpake of *Galbaes* crooked back, *Ego monere poſſum, corrigere non poſſum*: yet may you certifie and admoniſh: nor ſhall your labour be in vain in the Lord; *I will only give you your charge in St. Paul's words inverted*, Phil. 4. 8. *Whatſoever things are ſinful, whatſoever things are diſhoneſt and profane, offenſive to God, ſcandalous to his Church;*

Church; *If there be any vice or wickedneſs think on theſe things. And I beſeech you Brethren, Churchwardens, with the reſt of Town-officers, Admoniſh them that are unruly.*

2. Thus am I fallen at length upon the ſecond General and laſt part of the Text, St *Paul*'s Motive or Excitation to the duty, παρακαλοῦμεν, *We beſeech you*: Where we might take notice of theſe two Particulars.

2. The ſecond part of the Text. The motive we beſeech

1. St. *Paul*'s *Earneſtneſs.*
2. St. *Paul*'s *Gentleneſs.*

1. He doth not barely exhort them in a ſoft and eaſie ſtrain, after a calm and cool manner; but earneſtly beſeeches them, with vehemency and importunity.

2. Nor doth he expreſs himſelf by way of command, *Sic volo, ſic jubeo; Fiat, Fiat*; *which is the formal tenour of the Popes Edicts, though* Pope Zachary *ſomewhat miſtook the ſtyle, and changed it into a Fiatur.* For knowing that man is a reaſonable creature that muſt rather be led then drawn, and that *Faith is to be perſwaded and not enforced*, Saint *Paul* beſeeches them with meekneſs of ſpirit, and tenderneſſe of Affection.

1. Some there are *as ſoft and ſmooth in their inſtruction, as* Jacob *in his Body. The words of their mouth are ſofter then butter*, and as ſweet as ſoft; *ſaying*, Peace peace, *where there is no peace: I hope better things of you, and ſuch as accompany ſalvation*; Then which what more ordinary; though indeed unleſs *they hope as* Abraham *did above hope*, there can be no hope at all. Theſe come not *in the ſpirit and power of* Elias *with* John *the Baptiſt*. They want the *ſpirit of* Phineas, which had need be prayed for in the words of *Ambroſe* (r) Come Phinees, take the ſword of the Spirit, ſmite Hereſie, ſtrike idolatry, cut the iron ſinew of contempt and obſtinacy, *wound the hairy ſcalp of ſuch as go on in their wickedneſs.*

(r) *Veni Phinees Ambroſ. Serm. 18. in 118. Pſal.*

2. Others there are, *all rough and rugged like Eſau*, men of a fierce and fiery temper, and know not of what ſpirit they are made, as Chriſt told his Diſciples, *All their Sermons like the Element of Fire, are* Exceſſus fervoris, *the extremity and exceſs of heat. And the pulpit while they*

are in it, proves like Mount Sinai *at the giving of the law all in a flaming fire, ſending forth only the terrible thunders & lightnings of the Law, and nothing is to be heard from thence, but the ſhrill ſound of judgement, and of damnation.*

As therefore *Moſes and Elias, Elias the hotteſt man alive,* who ſucked fire from his Mothers breſts, as St. *Baſil* ſymbolically deſcribes his zeal: *And* Moſes *the meekeſt man upon earth appeared together with Chriſt when he was tranſfigured upon the Mount; So muſt the fervent ſpirit of* Elias, *and the mild ſpirit of* Moſes, *meet together in the pulpit;* As here they did in Saint *Paul, and are both joined together, Earneſtneſs, and Gentleneſs,* in this one word; *We beſeech you.*

And ſo the beginning of my Text, hath brought me to the end of my Sermon: And where, or how ſhall we end better, then with terms of Supplication.

Now we beſeech you earneſtly, we beſeech you gently and meekly; Laity, Clergy, Eccleſiaſtical and Temporal Officers, *Brethren* of all ſorts, *Admoniſh them that are unruly.*

The End of this Sermon.

THE

THE

POLITICK REFORMATION.

A

SERMON

Preached before the Judges, at the general Aſſizes, holden at *Thetford*, for the County of *Norfolk*.

And I will turn my hand upon thee, and purely purge away thy droſſe, and take away all thy Tin, Iſa. 1. 25.

LONDON,

Printed by *T. C.* for *Will. Rands* at Fleetbridge. 1659.

THE POLITICK REFORMATION.

A

SERMON

Preached before the Judges, at the general Assizes, holden at Thetford, for the County of Norfolk.

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy Tin, Mar. 1. 25.

LONDON,

Printed by T. C. for Will. Rand's at Fleetbridge. 1659.

THE POLITICK REFORMATION.

ISAIAH. I. 26.

And I will restore thy Judges as at the first, and thy Counsellours as at the beginning.

I Read of a *Priest* in *Germany*, who for want of better *Apology* thus prefaced to his Sermon: *Neither do I preach willingly nor you hear, and therefore I will not hold you long.* Far be it from me, as far as it is from the ingenuity of Christian Charity, so to derogate from the honour of your devotion, as to entertain the least jealousie of your unwillingness, much less to betray mine own in not offering a free will offering; so that I shall not need to capitulate, or condition for a favourable attention by the promise of expedition. My Text happily doth not a little startle and awaken at the first rehearsal and bare sound of the words, and may seem to carry rebuke in the forehead; then which what more requisite in the Speaker? what more behoveful for the Hearers? especially in these ill affected times, that are less impatient of their Malady, then of their Remedy. And yet conceive not out of forestalled prejudice, that I intend to imitate the

The Preface.

(a) *Vos libenter me non auditis & ego libenter non concionor ideo diu vos non tenebo. In vita Melanth.*

the *Waſp* or *Hornet*, whoſe property it is to ſting; or delight to play the buſie *Fly*, lighting only upon parts exulcerate, the ſores and ulcers of the Commonwealth. How eaſie it is (I am not ignorant) to come within compaſs of an errour, oft-times the greater, and that in a juſt, but intemperate reproof: whereof *Luther* was not free in the judgement of *Eraſmus*, (b) *That his admonitions were no leſs excellent then neceſſary; but it had been well if he had ſeaſoned them with more civility.* Herein he did amiſs, and reſpect muſt be had to the Poets rule, *Quid verum quidque decet*; which was warily obſerved by Saint *Paul* as a notable pattern and example, *Acts* 26. 25. *I ſpeak the words of truth and ſoberneſs.* And this will we do if God permit.

(b) *Multa quidem praeclare monet ſed utinam civilius admonuiſſet. Eraſm. Epiſt. lib.* 12. *ad Rect. Acad. Erfurt.*

The coherence of the Text.

The Method of the Propheſie is like the manner of Gods appearing to *Eliah* upon mount *Horeb*: firſt in a boiſterous and bluſtering wind, and then in a ſoft and ſtill voice. He begins by way of aſtoniſhment, with a vehement reprehenſion of the unheard of abominations of his people the more monſtrous becauſe theirs; And ſolemnly denounceth his fierce wrath againſt the heads of the committers: and theſe were the head, the prime and chief among them. *Thy Princes are rebellious and companions of theeves*, verſ. 23. yea, head and taile were both alike: *Every one loveth gifts, and followeth after rewards.* All ſorts of men had corrupted their wayes, and it was then verified of *Hieruſalem*, which *Salvian* afterwards applied to the City of (c) *Carthage*, that it was as full of ſin as of people. Thus is the firſt part ſpent in ſharp menaces and terms of objurgation; God deſcends in the ſequel, in a calm and gentle ſtrain from matter of terrour to the means of their recovery. My Text borders betwixt both, and partakes jointly of a promiſe and threatning. A promiſe it is, if we reſpect the general good thence accruing to the Nation; but a ſevere threatning of the perſons in particular.

(c) *Plena turbis & turpitudinibus. Salv. de Carthag.*

Call it, if you pleaſe, *The Politick Reformation*, wherein there are theſe four parts remarkable.

1. *The*

1. The Author, or Reformer, [*I*]
2. The nature of the Reformation, and that by way of restoring, [*I will restore*]
3. The object of Reformation, or Delinquents, [*The Iudges, and the Counsellors*].
4. The Rule or Means of Reformation, [*As at the first, as at the beginning.*]

The Parts of the Text.

Ἐκ Διὸς ἀρχώμεθα. And first of the Author, or Reformer, [*I.*]

Ejus est reficere cujus est facere. And who so fit to be a *Reformer* as the first *former* of them. It is a sure principle in nature, causes constitutive, are also conservative; and preservation is nothing else but a continued creation. And it holds true likewise in Divinity, *The powers that be are ordained of God*, Rom. 13.1. all civil honour and authority is from the Prince within the precincts and limits of his Dominion: and God who ordained them at the first, still maintains and bears them up with the word of his power, or else reduces them to their first estate, being collapsed and decayed.

1. The first part, The Author of the Reformation, [*I*]

Four specialities are necessarily requisite in a Reformer.

1. Personal Integrity.
2. Perfection of Wisdom.
3. A lawful Warrant.
4. The Sinewes of power and strength.

Four specialities required in a Reformer.

All which appertain to God in the highest degree of excellency.

1. The Snuffers of the Temple were made of pure gold; and so they that go about to correct the crooked manners of others, had need be among men, as gold among metals, the chiefest for weight and worth. It is not without cause, that the Heathen man defines his Orator (*d*) *A good man in the first place:* For he shall never perswade others, that doth not first amend himself. *Lucians Apothecary* is worthily laughed at, for giving remedies for a *Cough*, and yet was always molested with it. This is the disgrace of the Art, and just cause of contempt and scorn to the professors.

1. The first, Personal integrity.

(d) *Vir bonus dicendi peritus. Quintil. Orat. Instit.*

Ἄλλους ἐπιχειρῶντες ἰατρεύειν, αὐτοὶ βρύοντες ἕλκεσι. *Nazian. Orat. pag. 7.*

feſſors. And every one in ſtead of requiring their advice, or following their preſcriptions, will be ready to give them a *bitter Pill*, and admoniſh them in the tarteſt manner; *Phyſician heal thy ſelf*, Luke 4. 23. Such Phyſicians are they who are very zealous in curing the ſores of the Commonwealth, and yet themſelves are the fouleſt Ulcers, and have moſt need of launcing to let out their corruption: but as Saint *Paul* ſpeaks of the *office of a Biſhop*, ſo may I of a Reformer; *If any man deſire it, he deſires a worthy work*. Yet is it required in either (as the ſame Apoſtle adds) That he be ἀνεπίλημπτος, *without reproof or blame*, 1 Tim. 3. 2. The Reformer muſt not be liable to an Informer, or a Promoter; but a rare pattern and paragon of vertue, and teach not ſo much by precept as by example. Such a one is God, even by the confeſſion of the Heathen. (c) God is not, he cannot be unjuſt, but the moſt righteous of all other; and is therefore ſtiled the *Holy of Holies* in Scripture, as the Higheſt Heaven, the Heaven of Heavens, that incloſes the inferiour Orbs in the vaſt compaſs of the body: And ſo doth God include in the purity of his nature, the utmoſt perfection of the creature. And as he is holy in himſelf, and his Will the exact rule of righteouſneſs; not willing things becauſe they are juſt, but are therefore juſt becauſe they are willed of him; So is he *holy in all his wayes, and juſt in all his works*, Pſal. 145. 17. *For ſhall not the Judge of all the world do righteouſneſs?* as *Abraham* pleads with God, *Gen.* 18. 25. How elſe could he judg & reform others?

(c) Ὁ Θεὸς μονάκις ἁγίων ἐστὶν ὡς ὅλου τοῦ δικαιοσύνης. *Clem. Alexan.*

2. The ſecond Perfection of Wiſdom.

Secondly, perfection of Wiſdom is of principal importance in a Reformer: To diſcern and judge aright, and to be able to put a difference. The Eye is a precious and a choice part; yet is not every unskilful hand fit to tamper with the blemiſhes; which in ſtead of curing the weak and dimmer ſight, may ſoon blind and put it out. There are corruptions in manners, both odious and enormous, which muſt immediately be redreſſed; but leſſer inconveniencies may be tolerated for a time. Remiſneſs and rigour will do equal harm. The potion may be altogether unpleaſant

unpleasant in the taste, and too operative for the state of the patient. Such a draught did *Luther* give the World, *Pharmacum violentum & amarum*, as *Erasmus* censures it. And the right discerning the quality of the disease, with the application of fit remedies, requires abilities of Wisedom and Discretion. πᾶς γὰρ κρινεῖ ἀγενάσκοι; saith the (*f*) Philosopher. And it is the part of a wise man to distinguish in a case of likelihood: and who so fit to be a reformer in this respect as God, in whom are hid all the treasures of wisedome and knowledge; who can exquisitly determine of matter, manner, circumstance, as well as substance, and cannot be deceived with fair semblances and pretensions. It is *Machiavels* maxime in his institution of Princes, that they above all others should rest contented (*g*) *specie et colore pietatis* and that upon this perswasion: *nam videndi facultas omnes attingit, attrectandi vero paucos duntaxat*, as if they had men only, not God for their overseer, or God were like unto blind *Isaac* that could not discern without handling: whereas he sees and touches both at once, thus is the council of *Achitophel* turned into foolishness.

(f) *Ethic. lib.* 1. *cap.* 10.

(g) *Machia. Princ. cap.* 18.

3. The Third. A lawful Warrant.

Thirdly, A lawful warranty is absolutely necessary in a Reformer; and *no man takes this honour upon him, but he who is called as was* Aaron, *Heb.* 5. 5. For St. *Paul*'s Rule is general, πάντα κατὰ τάξιν, not in Church alone but in Commonwealth. To the truth whereof the very Heathen have subscribed, *That good is not good unless it be done well.* The *Israelites* by God's Commandment were to overthrow the Altars and pull down the Images when they were brought into the Land of *Canaan*. First, they must be possessed of the Land, which should authorize, and as it were legitimate the reformation, and then demolish and subvert their Idols, as *Augustine* well observes upon the place. And *Gregory* commends *Serenus* for his apprehensive suspicion and tender jealousy of Idolatry, but faults the rashness of the fact in the violent displacing and removal of the Images; and gravely wisheth and adviseth him (*h*) *to season the rankness of his zeal with the salt of discretion.* An excellent Caveat for the vulgar sort and

τὸ καλὸν μὴ καλὸν, ὅταν μὴ καλῶς γένεται.

(h) *Utinam zelum tuum discretione condisses. Indict.* 4. *Epist.* 9.

plebeians of our Time, whose inbred property it is, τὰ εἰκαρήτατα τῶν ἰδιωμάτων ἐξ τῆς ἐπιστήμης ἀνοιαν, who looking upon their Superiours with an envious eye, are forward in declaming liberally against their abuses, oft-times meerly supposed and imaginary; and out of a giddy zeal would fain be tampering in redressing of them: and so cause a greater (i) confusion by a disordered and ungrounded enterprize. Shall I shew you their lively portraicture behold it in a story (k) *Josephus* is the Reporter. There were in *Hierusalem* in *Nero*'s time, who flocked and herded together by troops and multitudes, in defence as they pretended of Religion and the Temple, surnaming themselves *Zelots* by way of distinction; yet these were the men that peremptorily refused the conditions of peace offered by *Vespasian*, and the first that cast fire upon the Temple, which they were engaged to preserve; And were not these true *Zelots*? and their zeal as hot as fire? and yet without light. These never walked in the light of Christ's example, who would not Umpire in a Law case, though requested, as being without the compass of his Office; *Who made me a Judge?* This was his allegation. Nor did he permit the Divels to take his name into their unhallowed mouth for want of a calling. God therefore, who is the ultimate object against whom offences of what kind soever are committed, whose unlimited power justly intitles him *over all persons and in all causes Supreme Head and Governour*, hath a general influence into every matter, and may out of his high prerogative, interpose and reform at pleasure.

(i) *Nulla potest a schismaticis tanta fieri correptio, quanta est schismatis pernicies. Tertul. Præsc. cap. 60.*

(k) *Joseph. Bell. Judai. Lib. 6. cap. 1. 2.*

The fourth. Sinews of power and strength.

Fourthly, There had need be the sinews of power, where reformation is attempted; thereby inabling the undertakers to pass over difficulties, and even to wade through a Sea of dangers. (e) *Great adventures require suitable abilities in him that manages them.* And Philosophy teacheth *Omnis Actio est à victoria*; unless the active and opposing power exceed the force of the resisting there can be no victory. And who sees not that the best cause is oft-times crusht and trodden under foot, not being

(e) Μέγας κίνδυνος ἀρετὰ ἀφεῖται μεγάλαι.

ing backt and seconded with the strength of authority, which exposes the enterprise to bitter derision and contempt. And each one that considers, will be ready to let flie their taunting censure; *This man began to build but was not able to finish it.* Such a one *Sanballat* and *Tobiah* accounted *Nehemiah*, when he went about to repair the Temple; *What doe these weak Jews? will they fortifie themselves? will they finish it in a day? will they make the stones whole again out of the heaps of dust, seeing they are burnt? And though they build, yet if a Fox go up, he shall even break down their stone wall*, Nehem. 4. 2, 3. *This did they discourage them from the work.* And *Albertus Crantzius* seriously endeavoured to take off the edge of *Luther*'s eagerness, when he first adventured to cry down the *Popes Indulgences*; (f) *Frater vade in cellam, & dic Domine miserere nostri.* This was his councel to him, as if to effect it had been impossible. And his friend *Faber* told him, that though he was fortified with the whole armour of God, yet he should be encountred with other weapons, sword, spear, & shield, out of *Goliah*'s armory, while he came out against them in the Name of the Lord of Hosts. But God is the *Lord of Hosts, This is his Name, and his memorial throughout all Ages.* The Prophet describes him like a man of War, *Isa.* 59. 17. *He put on righteousness as an Habergeon, and a Helmet of salvation upon his Head. And he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.* And when any strange work is foretold or promised, this is usually prefixed to assure the accomplishment, *The zeal of the Lord of Hosts will perform it.* And such is his invincible power, and the strength of his right hand, That when he begins to reform, (as himself speaks of *Eli*'s house) *he will also make an end.*

(f) *Chytræus. Chronico Sax. Lib.* 2.

2. The second part of the Text, is the nature of the reformation, and that by way of restoring [*I will restore*]. It is not a forming but a reforming, an innovation but a renovation, a framing, but a furnishing. God deals not as a Creator as at the first, when he made all things new of no

2. The second part. The nature of the reformation by way of restoring *I will restore*

præexistent matter; but as a wise Physitian, he cures the antient maladies and diseases of the same body. God doth not abolish, but *restore*, which Act of God, hath a double reference,

A double

1. To their Places.
2. To their Persons.

1. First, to their places.

First, God doth restore, not abrogate their place and function and dissolve their profession; all innovations are dangerous and warily to be attempted, especially when they carry along with them any shew of violence and extremity; then are they utterly to be declined and abandoned: *non est movendum quod sine sanguine moveri nequit.* And it is far safer for the Bodies health (in the judgement of those whom we are bound to believe in their own Art) to abide in a corrupt and foggy Air, then remove to a pure; to continue an inveterate custome, though somewhat obnoxious in it self then admit of an alteration: and it may in some times and cases, prove as safe for the body Politick. And of this mind were the *Thebans*, who caused him to come with a halter to the Tribunal who proposed a new law; yet when there is a sufficient cause that doth necessitate a change, it must warily be attempted and by degrees; it is the Naturalists rule (*m*) *that there is no passage from one extreme to another, but by a mean*; and it is natures course converting fire into air, and air into water, which agree in some symbolical and common quality; not turning one contrary into another: and it ought likewise to be observed as a Policy of state.

(m) *Omnis transitus ab extremo ad extremum fit per medium.*

Let no man think I plead for a toleration of corruption, as some have done under that pretence: witness that frigid excuse of *Pope Adrian* in his instructions to his *Legat*, *that he could not suddenly reform all enormities of the Church, and he would have no man wonder at it: for that the disease was habituate, and every mutation lyable to extream peril*; *et qui nimis emungit, elicit sanguinem. Thus wresting Scriptures to his own destruction.* I drive not the same project, nor speak in favour of the disease, but only censure the prepostrous application of the remedy.

Some

Some spirits there are over jealous and phantastical, who would cast a Commonwealth into a new platform all at once; and utterly abandon on a sudden, whatsoever hath been perverted to abuse: Herein resembling those weak-spirited souldiers that will not venture upon a stratageme that hath formerly been practised by an adversary, and are so terrible afraid of being found in the trenches of the enemy, that they out-run their own camp.

I may not unfitly parallel their ridiculous courses, with the folly of that painter, in the Reign of Queen *Mary*; who having drawn the picture of King *Henry* the eight, against her coming through the City in triumph, with a Bible in his hand, and being checkt by a great counsellour of State, and wished to wipe it out: because he would make sure to leave none of the Bible, he wipes out book, and hand withall.

There must be a distinction made betwixt these things themselves, and the corruption inherent or adherent: that fault which proceedeth out of the (*n*) nature of the fact it self, being simply evil: and that which ariseth from the abuse of what is good in its own kind, and yet becomes evil onely by accident. *Lycurgus* the wise lawgiver, in this shewed himself none of the wisest, in destroying all the vines of *Sparta*; for that men were made drunk and mad with the wine: who should rather have digged (*o*) wells and fountains near unto them, & so have taken away the abuse by mixing some quantity of water with it; the Roman *Cotta* bewraied little knowledge in the condemning of it, for that it oft-times proves ἐπιπλεόμενη ἀδικία armed wickedness, and so inabled to be the instrument of greater mischief: and devout *Bernard* justly complains of many in his time, who cried down reading and diversity of study: and that because (*p*) *overmuch reading debilitates and oppresses the memory of the reader.*

For in (*q*) *many things not the use but the disorder of him that useth them must be blamed*: and good must not be removed or laid aside, for adjoyning and bordering upon

(n) *Thom. Par. 1. quest. 41. Art. 6.*

(o) *Insanum Deum alio sobrio repressum, castigare.*

(p) *Prolixa lectio memoriam legentis obliterat. Bern. de inter. domo. cap. 50.*

(q) *In multis non usus rerum sed libido utentis in culpa est. August. de Doct. Christ. lib. 3. cap. 12.*

upon evil, as he proves at large against the Donatists: and our upstart Anabapists as whelps of the same litter, those *Dreamers* foretold by St. *Jude* v.8. *that despise dominion, and speak evil of dignities* (t) *the Law, Magistracy, judgment, the power of the sword are not to be received or exercised among Christians*: it is their own tenet, and it may be occasioned and furthered from the defaults and defects of the Ministers, and their opinion well accords and suites with their practice, one while chusing *Knipperdoling* for their Consul, and not long after advancing him to the high office of a Hangman.

(s) *Non debere inter Christianos esse praetoria, leges, judicia aut jus gladii. Calv. Inst. lib. 4.*

But as tyranny which is an extremity of government is far better then an headlesse *Anarchy*; Even so it is to be preferred of the two, to live under irregular rulers, then utterly to be destitute: God himself determines it by his own testimony: *I gave them a King in mine anger, but took him away in my wrath, Hos.*13.11. a wicked King such as *Saul* was, may be given in Gods anger, but is taken away in his wrath, which is the fiercenes and fury of it; and it is a greater judgment to be without a Governour, then to have one that is ungodly and unworthy.

(t) *Praestat illic esse ubi omnia licent quam ubi nihil.*

Two means of reformation

Two wayes there are to redresse errours, and rectifie abuses.

1. By a total abolition

1. The one by a total abolition not onely of the corruption, but of the thing it self; thus *Moses* stampt the molten Calf, and *Hezekiah* brake the brasen Serpent and did grind it into powder; taking away all mention and memorial.

2. By separation

2. The other by separating the pretious from the vile; and removal of the abuse: as in the cleansing of the leprous houses which were scraped and pared, and some stones if need required were pulled out, yet the Pile and frame continued entire, and undemolisht. This is the most soveraign means, as being freest from violence and disorder: and needs must it be so, when God himself is pleased to make choice of it, *thy silver is become drosse*; so he tells the *Jewes* v.22. the places of their Governours were

were as pure as silver, but the unequal managing and execution impure drosse: and will God consume and melt both promiscuously in the fiery trial as if there were no difference? no his word which is *as silver fined seven times in the furnace* affirms the contrary, *I will purely take away thy drosse and purge out all thy tin*, v.25. and then as the wise man speaks, *take away the drosse from the silver and there shall come forth a vessel for the finer*, Prov.25.4. The Emperour Domitian therefore took a wrong course in banishing all promoters out of *Italy*, and Pope *Nicholas* the third, erred for all his infallibility, in thrusting all practisers at law out of *Rome*, for that (as he said) they lived upon the blood of the poor people: who were soon recalled by Pope *Martin* his successour, because they brought grist to his Mill. Since then as St. *Paul* speaks of the law, so it may be said of the profession; *the law is good, if a man use it lawfully*, 1 Tim. 1.8. and as *Bodin* well reasons the case, there are no other means to decide controversies, (u) *Sed Lege aut Armis*: and the sound of the Laws cannot be heard amidst the clashing of Arms, and neighing of Horses: The calling it self must still be retained and maintained in due honour. And if at any time there be need of censure, it must not be a rigid removal, or an utter extirpation, but only (as God here promises in the Text,) *restoring the Iudges as at the first, and the Councellors as at the beginning.*

(u) *Bodin, de Republ.*

Secondly, The act of Gods restoring relates to mens persons. It may be by some pecuniary mulct, by a just displacing, or degrading them from the dignity of their office, which with such indignity they had administred; or at least correct them with some milder chastisement, not utterly consume or destroy their persons: *Extrema primo nemo tentavit loco*, they are only desperate diseases that must have desperate cures. He were an unskilful Physician and cruel Chyrurgion, that cared not to deprive the body of life, being only ulcerous and diseased, or delighted in applying corrosives and caustick, when gentle lenitives would serve the turn; in bruising or breaking

2. The second reference to their persons.

breaking bones being diſlocated and out of joint, which he ſhould rather καταρτίζειν, (a word borrowed from the practice of that Art) ſet them in their place and ſocket, and as St. *Paul* renders it, *Gal.* 6. 1. *Reſtore them in the ſpirit of meekneſs.*

(x) *Colum. de re Ruſtic.*

It is (x) *Columella's* advice touching Landlords, not to exact forfeitures, and to warn their Tenants out for every leſſer breach of Covenant; for that *Summum jus, eſt ſumma crux, and the extremity of the Law is a lawleſs extremity.* A good caveat for greater Lords then they, that they enforce not matters in the ſtricteſt rigour, and cauſe not the Law to be written in blood, like unto thoſe of *Draco*, and were therefore ſurnamed, (y) *Not the Laws of men, but of Draco.* And are there not many like that Athenian Law-giver, that draw the very life blood from thoſe Laws, that were firſt written in ink. And whileſt they preſs the breaſts of the Laws too hard, (as *Voluſian* complains touching the Scriptures) they bring forth blood that ſtrangles, in ſtead of milk that nouriſheth, and ſo make the *Law a killing Letter.*

(y) Οὐκ ἀνθρώπου, ἀλλὰ Δράκοντος.

God forbade his people to eat the blood of brute beaſts, for that *vita in ſanguine, The life is in the blood.* How much more heinous, yea barbarous is it for men in place to glut and gorge their cruelty with their own fleſh and blood, after the manner of the Horſe-leech. The Heathen man cries out againſt his Rulers, for that they were δωροφάγοι, *devourers of rewards*; What would he have ſaid and done, had they been Ἀνθρωποφάγοι, *and fed upon their own kind.* It is Saint *Gregories* obſervation, from the benediction of God upon *Noah* and his poſterity: *The fear and dread of you ſhall be upon every beaſt of the earth, and every foul of the heaven, and upon all that moveth upon the earth, and upon all the fiſhes of the ſea*, Gen. 9. 2.

(z) *Gregor. in loc.*

(z) That at firſt men were Governours of beaſts alone, and not of men; but now is the order quite inverted, they are Governours of men, and not of beaſts: and muſt not convert the dreadful ſeat of Juſtice into a Shambles, or a Slaughter-houſe; For man is a noble creature, his

his life dear and precious, be their manners never so debaucht and dissolute, their crime heinous and horrible, yet still they continue men, and call and claim some pity and compassion, for the common interest of humanity. And there must be a reflexion from the Magistrate, of the eye of pity and compassion upon the offender, whilest he darts forth the flaming eye of jealousie and fierce indignation upon the danger of the example.

Physitians will not take away a few drops of blood from the body natural, but at certain seasons, and in case of necessity: nor must they that are Physitians of the Country be prodigal of their blood, or spend it, much less spill it without just cause. For as Physitians may be murderers as well as others; even so may Judges and Justices as well as Physitians, not only in action, but in affection; if they execute judgement *libidine vindictæ, non amore justitiæ*, (as the Schools speak) Rather out of revengeful lust, then a zealous desire of equity.

The antient Law of the (*a*) *Egyptians, in reprieving the condemned woman that is found with child, till after the time of her delivery*, which is also the law of Nations, is favourable to the Delinquent, and commendable in it self: Yet herein the off-spring of the soul is chiefly to be respected above that of the body; if there appear but some imperfect conceptions, and *Embrio's* of goodness in the soul, yea a probable hope and presumption of it, great pity it were if the course of Iustice were not interrupted, or infringed by the connivence, that it should ever prove as the untimely fruit of a woman.

(*a*) Ὁ ἐν Αἰγύπτῳ νόμος, ὃς κελεύει τὴν ἐγκύον μέγρι τικῆς, φυλάττειν. *Plutar. de sera numin vindict.*

Shall I move you to emulation by the example of the Heathen? The Charge of that Roman General *Pompey* to his outragious souldiers, *Parce civibus, Spare, O spare the Citizens*, may serve as a fit Impress for all Iudges. The profession of *Antoninus Pius* was as holy as his name, *That he had rather lose a member then a Citizen*. But above all that memorable speech of our Renowned and ever Happy Queen *Elizabeth*, deserves to be written with a pen of Iron, and with the point of a Diamond, *That next*

the Scripture; she knew no book did her so much good as the frequent reading of Seneca de Clementia.

To leave all Arguments besides the Text, God honours Judges with his name, and they should strive also to honour themselves by a resemblance of his nature. *I have said ye are Gods, Psal. 82. 6.* Gods by Deputation, Gods by repræsentation, and must be Gods also in the Administration of their office.

Judges must be Gods in two respects.

1. First in the traversing of the cause.

First in the traversing of the cause by patient hearing, enquiring and examination of the witnesses. The outward position of their bodies in *sitting to judge the people*, a phrase very ordinary and obvious in the *Scripture*, should at the least admonish them of the setled composedness of their affections, and deliberate proceeding unto judgement. This well agrees with the sublimity of their places, who should be like the Stars of the Firmament, which as they are higher in situation, so they move with a slower pace, and absolve their courses in a longer time. This is Gods order, *walking in the Garden in the coole of the day*, Gen. 3. 8. When God comes to arraign *Adam*, he walks, and runs not. *I will go down and see*, so God speaks of the sins of *Sodom*, Gen. 18. 21. First taking diligent notice of the Crime, ere he rains down a shower of Brimstone.

2. Secondly in pronouncing and passing sentence.

Secondly, Judges must be Gods in pronouncing and passing sentence; visiting only with the rods of men, punishing but in measure, and tempering the bitter Aloes of justice and judgement with the candid sweetness of gentleness and moderation. For thus doth God also, *he stirs not up all his wrath, but in the midst of judgement he remembers mercy*, Habak. 3. 2. And here, he destroyes not the Judges, nor quite overthrows the Counsellors, but only restores them as at the first, and rectifies them as at the beginning.

3. The third part. The object or parties to be reformed.

The third part of the Text concerns the Object, or Persons to be reformed. *The Judges and the Counsellors.*

I will restore, saith God in the Text: and the promise of

of his restauration implies and argues their defections and declinings, for as the Emperor *Charles* the fifth told his Shavelings, and mealing Friers (b) *If ye had been innocent and blameless, ye should have stood in no need of* Luthers *censure*; So had the Iudges perusted in the integrity of their Predecessors, or answered their first institution, they should they be thus *poured out from vessel to vessel*, as God speaks of *Moab*: If there had not been found in them such *Errata*, and those very palpable, they should not need a new *Impression*.

(b) *Si vos sacrificuli pii essetis, non indiguissetis morum censore Luthero. Pet. Matth. lib. 4. 2. Narrat. ad finem.*

The greatness of place is no sufficient protection or privilege against transgression, but rather an outward occasion of exorbitancy and aggravation of the heinousness; They that are advanced above others, must needs have a preheminence in their faults; men of high degree sin with a high hand; and where the train is long, it is not possible but it should gather the more soyl: their errors are suitable to the quality of their persons, yea, to the crimson colour of their *robe*, *crimson and scarlet sins*, twice dipt and of a double tincture. The Robe indeed is not capable of stain, a lively Emblem of their purity that should wear it; Yet if the *garment chance to be spotted with the flesh*, then as *Gregory Nazianzen* speaks, (c) The more glorious the garment is, the stain is far more conspicuous and notorious. King *Uzziah* was smitten with a Leprosie on his *forehead*, for intruding into the Priests office; *Upon no other place but his forehead*; and thus rendred by Saint *Chrysostom*, (d) God as it were denoting and pointing out the height and heinousness of his sin, by the high and visible place whereupon it was inflicted. And *Aquinas* his observation is pregnant and pertinent to this purpose, The greater the fault was (e) *Tanto vilior erat species animalis*, the meaner and baser was the sacrifice which the Law injoyned. A Calf for the errour of the Priest, and a Goat for the ignorance of the Ruler; It may be to set forth the vildness of their offences above others: which caused devout *Ezra* to rend his cloths,

(c) Ἐσθῆτος λαμπρᾶς ἐμφανέστεροι οἱ κηλῖδες. *Nazianzen.*

(d) Περὶ κενοδοξίας. *Chrysost.*

(e) *Aquin. 2. Quæst. 102. Art. 3.*

and pluck his hair, and to ſit down aſtonied, when he he once heard that the hands of the *Rulers and of the Princes had been chiefe in the Treſpaſſe*, Ezra, chap. 9. verſ. 3.

This then is the only effectual courſe in effecting a reformation, to ſelect and cull out the prime and capital Delinquents, as *Tarquinius* ſtrook off the heads of the higheſt Poppies, and ſo to deſcend unto the reſt. It was the accuſtomed policy of *Scanderbeg* in all his military encounters, to begin his war with the defeat of the chiefeſt, and his adviſed counſel in all ſuch attempts and enterprifes: *That the head ſhould be firſt cut off, and then the reſt of the body will fall alone. And that he knew no living creature that could live, the head being taken off.* For as Phyſitians ſpeak of the *body natural*, (f) *That an evil head is the head of evil*; ſo is it likewiſe in the *body politick*. And the Commonwealth is herein like unto a *Fiſh* or *Beaſt*, which for the moſt part begins to (g) *putrifie from the head*. And it is in reforming others as in the flaying of a Beaſt, which ſeldom or never ſticks, or then moſt when it comes to the head. And this was faulted in the Emperor *Sigiſmund's* proceedings, That being very zealous to correct the abuſes of the Clergy, he medled only with the *Minorites*, an Order of Friers ſo called, but left the *Majorites* untouched, whom he ſhould firſt have took to task. The conceit is quaint and pretty, but the ground ſubſtantial, and the truth unqueſtionable.

(f) *Caput malum caput malorum. Theorema Medicorum.*

(g) *Piſcis à capite incipit putreſcere. Corpus caput ſequitur.*

An attempt I confeſs full of difficulty and danger, obnoxious to envy, cenſure, frowns, and what not? ſuſpected, dreaded and oppoſed by the guilty; as he obſerves concerning the Pope (*h*) that he abhors a Councel as the moſt intolerable diſeaſe, which is the beſt, if not the only means to cure his diſtempers, and to bring him into order.

(h) *Papam non minus concilium, quam Iliacam paſſionem horrere. Georg. Hiemb. in ſua Appel.*

God himſelf is pleaſed to commend it by his own example, who begins his Reformation in the Text, with the chiefeſt in place and tranſgreſſion. *The Judges and the Counſellors.*

I will

I will speak of each distinctly.

Well might St. *Paul* affirm, *those that rule well are worthy of double honour*: it being (as he justly stiles it) (*i*) an art of arts, a science of sciences, to command and govern the people.

There are three labours that are found to be most difficult, (*k*) in the judgment of *Melaanchton*.

1. *Regentis.*	*The Ruler.*
2. *Docentis.*	*The Teacher.*
3. *Parturientis.*	*The Travailing Woman.*

And among these three, he gives the first place to the ruler.

This difficulty hath many causes, I will not enter into a particular enquiry, or survey, but point out some few instead of many, that are most connatural to the Text, the grand vices that are incident & appendant; to those great places, yea as it were intailed to their callings. I shall instance only in Two, and we shall find any one of them more then enough; the one in Affection, the other in Action.

1. Partiality in Affection.
2. Bribery in Action.

In both which *Hierusalems* Judges were exceedingly culpable by God's own Testimony and conviction. *They judge not the fatherless, nor doth the widows cause come before them*, Isa. 1. 23. this was their Partiality in Affection. *Thy Princes are rebellious and companions of Thieves. Every one loveth gifts and follows after rewards, ver.* 23. that was their Bribery in Action. So that the Magistrates which should have been *speaking Laws*, were become as *Bells without Clappers*, void of speech and sound; or else spake quite contrary. Like unto the *Roman Gracchus that poured forth a long discourse in behalf of the Treasury, whereof he was the Robber*: and they who by the rule of their order were appointed Νομοφύλακες, *The Guardians and Keepers of the Law, they chiefly wanted* (*l*) *a law themselves to restrain their injustice.* And being such it was high time for God to uncover his own Arm in

I will restore the Judges.

(*i*) Φάινεται τέχνη τις εἶναι τεχνῶν καὶ ἐπιστήμη ἐπιστημῶν ἄνθρωπον ἄγειν; τὸ πολυτροπώτατον τῶν ζώων καὶ ποικιλώτατον. *Nazian. Apol. Orat.* 1 *a.*

(k) *Melch. Adam. in vit. Melan.*

The Judges charged by God, with a double Fault.

(*l*) Δέονται τοῦ νόμου τοῦ νόμου δεατέσσοντες. *Arist.*

in the vindicating and asserting of his quarrel, & to make restitution; to restore them unto themselves, being thus degenerate and perverted, and that which they had fraudulently purloined, (I cannot call it theirs,) to the lawful and proper owner: In both these respects they stood in need of God's restoring. And first of their Bribery in action.

1. Bribery in Action.

1. Every one loveth gifts and followeth after rewards, is God's expostulation by the Prophet; *Every one*; the disease was Epidemical a common evil, and in that regard the worse; yet not for the community alone, but for the inordinate coveting and affecting them. *For in the* (m) *greatness of a fault it is not the effect of the work that is so much regardable, as the vehement affection and inclination of the will*; as *Aquinas* rightly. They did not onely *take gifts but love them*; yea, follow after them with a hot pursuit as if they would not come fast enough; pressing hard unto the Tribunal for the price of the high calling, in as bad a sense as *Paul* spake it in a good: and thrusting their sickle into the Magistracy, *Tanquam in alienam messem* with *Stratocles* in *Plutarch*, thereby to reap the golden Harvest of commodity and advantage. The Wise man complains of it as a grievous sickness, *Eccles.* 5. 16. *I have seen under the Sun*: And great pity indeed it was that so deformed a sin should ever set the Sun, or the Sun it, and not rather hide his head, and suffer a voluntary Eclipse. But he saw it onely *under the Sun, not above* it, where *God sits in the Throne that judgeth right*; Whilest men sit down in *the place of judgement where is wickedness, and in the seat of justice where is iniquity*. The place of justice is hallowed and holy ground, no poisonous Serpent should enter this terrestrial Paradise, much lesse the Cockatrice eggs, be hatcht therein. *Holiness becomes this house for ever.* That famous Distich written over the judgement Seat in *Zant*, in Golden Characters,

(m) *In gravitate culpæ magis attenditur intensio voluntatis, quam effectus operis. Aqui. 2da. 2dæ Qu. 13. Art. 3.*

(n) *Hic locus odit, amat, punit, conservat, honorat,*
Nequitiam, Pacem, crimina, jura, probas.

(n) *Sandys Travels.*

may

may fitly serve as a golden Motto for all others. How ill these doth Judgement and wickedness agree? and what communion can there be betwixt the seat of justice and iniquity? surely this was not the fault of the place but of the persons; God himself taxeth them elsewhere, *The Rulers love to say with shame, bring ye*, Hos. 4. 18. Such was their insatiable greediness and undaunted impudence, that they became earnest Solicitours for their hire, exacting injuries as Duty; expecting recompence in the nature of a gratuity, and yet extorting it by compulsion. Like unto *Eli's* sons that by forcible violence seized on the oblations of the people; It was not the weight of reason and religious equity that swaied the unequal ballances of their proceedings, but unjust gain, which could not but incline and lean to that side, where most was cast in. Thus *deceitful* were these sons of men *upon the weights, and lighter then vanity*. Nor were their *Ears* but *Hands* Judges of mens causes, as *old Isaac* distinguisht his sons by feeling; and to them the people came for judgement. As *Bernard* describes the vicious practice of his Time: (o) There are few that regard the mouth of the Judge all look to his Hands. And if they brought not somewhat beside the innocency of the matter to them that *loved to say with shame, Give ye*; They were sure to carry nothing back but a shameful repulse and overthrow. So (p) rare and hard a thing it is to find an hand close shut against rewards, and yet open to doe justice. This was the state of *Judahs* Judges, a state unstable, and next unto ruine.

(o) *Pauci ad os Judicis, ad manus omnes respiciunt Bernar. ad Eugen.*

(p) *Nescio quo pacto rara est in hominibus manus clausa & aperta justitia. Cassiod. lib. 9 Var. Lect.*

St. *Hierom* hath entered a comparison betwixt *Britanny* and *Hierusalem*, in point of (q) excellency, shall I parallel them in their corruption; and from thence argue a necessity of restoring: comparisons (they say) are odious; I abstain from particulars.

(q) *De Britannia non minus quam de Hierosolymis patet aula cœlestis. Hyer. ad Paul.*

But since it ever hath been permitted and accounted lawful (r) to spare the persons and to strike at the vices give leave to a free and just invective against a sin so execrable and piacular; and that occasionally from my Text. Bri-

(r) *Licuit semperq; licebit, Parcere personis dicere de vitiis.*

Bribery an antient and flourishing evil which growes with a losty top, and spreads the branches far and near in the declining age of the world; a sin which shall alwaies be (s) interdicted and cried down: and yet supported like *Nebuchadnezzers* idol, by the illegal profanation of authority: *corruption is the vulgar name* whereby it is commonly known, and this in ordinary form of speech so appropriate unto it, that it hath as it were ingrost the *style of corruption* as well as the *substance of the Commonwealth*; then which what is there more diametrally opposite to the impartial execution of justice, which gives to every man his own, and makes not a salary or a merchandise, *For equity is the common right of every suiter, ordained* (t) *for the benefit of others*! and can there be a greater extremity of injury, then to *sell a man his own inheritance*? Nor is it onely a personal or a private damage but an universal ataxy and confusion that thence ensues: The silencing at least eluding the force of the laws, the patronage of the most desperate wickedness and rankest kind of injustice: neither is there scarce any punishment so surely intailed to a capital offender, but may be cut of by a fine of recovery should bribery sit as judge. And it is notthe least consequent of danger, the impoverishing of the state, this being the spunge that sucks up all the juice, the moth and canker that frets and gnaws the heart of it in pieces: and as the blood in the body natural being stopt in the course and passage abounds in some parts beyond measure so causing in them a Plethory, but being defective and wanting in the rest, brings leanness and consumption to the fellow members; so is it likewise in the body politick, when the wealth which is the life blood of it, is unequally distributed and dispersed: All following in a full stream to the highest part, by means of the ever-sucking veins of excessive exaction and oppression, while the lower in the mean time are ready to faint and starve, and grow crazie and infeebled for want of vital nourishment. Which so ill digesting of wealth in the body, is the chiefest

(s) *Semper vetabitur & semper retinebitur. Tacitus de Mathem.*

(t) ἡ γὰρ δικαιοσύνη ἀλλότριόν ἐστιν ἀγαθόν.

chiefeſt cauſe why *Italy* incomparably the richeſt Nation in Chriſtendome abounds with poverty and beggery: ſo that is truly ſaid (u) *The rich men of Italy are the richeſt, and the poor the poorest creatures that any country can afford:* For they that fill and defile their (x) hands though not ſo many as *Briareus* to ſcrue and lock themſelves into high places, (like unto *Jeroboams* Prieſts, who if they would but fill their hands, might offer the oblations of the people, though the unworthieſt of that rank) may well plead the (*) *Popes priviledge of ſelling what they formerly bought*; and they will be ſure to ſell dear by *Retail* what they formerly bought in *Groſſe*: ſo *that the beſt cauſes, and worſt offences (as in Rome it ſelf) ſhall paſſe either as venial or venal*: And what a general loſſe and detriment, a ſelf reſpecting officer may bring to the weal publick, the Hiſtorian ſhews by the example of *Quintilius Varus*, a pilling and pouling officer; of whom he gives this teſtimony (y) *that being poor he entered upon a rich province, and ſo good uſe did he make of his time which was but ſhort, that Varus was no longer Varus nor Syria Syria; but each converted into other; all the treaſure of the countrey was cunningly conveyed into Varus his coffers and poor Syria utterly exhauſted.* It was not therefore without the weight of reaſon, that the thrice noble Emperour and wiſe lawgiver *Juſtinian*, enacted this among the reſt (z) *that Magiſtrates ſhould ſhew clean hands to God, the King and the Law, both in the firſt entring and the after managing of their juriſdiction.*

There is a ſin too too infamous in it ſelf, *St. Peter*, ſtiles it not [illegible] but [illegible] *Act.* 8. 23. *a very bundle of iniquity* yet it is aggravated by harſh cenſure; I am long ere I name it, & would God it had neither name nor exiſtence in nature, I mean the Simony of the Clergy: howſoever let *our Saviours væ*, light upon the immediate author, and *woe be to him by whom the offence cometh*: for mine own part I cannot in the judgment of charity arbitrate the ſin as voluntary in the buyer, but inforced by the ſeller, for who would purchaſe this *freedom with a great ſum of money*

(u) Relat. of Relig. S. E. Sandys.

(x) Τας θεατων χειρας βαρβαρους τιθη διωκους, η τοις καθαρις μερεσι καθαιματτοντας. *Nazianz. Orat.* 19. *p.* 290.

(*) *Vendere jure poteſt, emerat ille prius.*

(y) *Syriam cui præfuerat pauper ingreſſus eſt divitem, dives reliquit pauperem. Vel. Pater. lib.* 2.

(z) *Auth. de Judic.* πολιτειας η τα δυτερα ιερωτατος ο θεος ο παντων βασιλευς την ενιαυσιον πτοιησαν. *Nazianz. de Patre Orat.* 19.

money (as the chief Captain ſpake of his) might he obtain it a free gift. And ſure all the antient Church hath involved and wraps up both in the ſame degree of ſin and (a) punishment. *There is curſe to the Giver, and a curſe to the Receiver*: It is the uniform judgement of the Fathers.

(a) *Dantem & accipientē damnatio Symoniā involuit. Gelaſ. Epiſt. 1. cap. 23. Anathema danti, anathema accipienti. Gregor.*

Let thoſe then that are ſo fory and in paſſing their rigid verdict againſt the Symonie of the Clergy, whereof they oft-times are the cauſe, reflect at leaſt the indifferent eye of their obſervation, upon the ſale of Offices of Juſtice, yea of Time it ſelfe among the Laity; which may well match the former, both for the rankneſs and heinouſneſs of the fault; For as it is *better to give then to receive in the Act of liberality; ſo is it worſe to receive then give, in the exerciſe of injuſtice, by how much it is more voluntary.* And to judge impartially betwixt them, without giving the right hand of preheminence to either, they are both devouring Harpies: the one hath a long time preyed upon the Church, and the other ſtill feeds upon the garbage of the Commonwealth. I ſubſcribe to *Aquinas* judgement touching both alike, who being demanded by the Dutcheſs of *Lorraine*, whether it was lawful to ſell offices, poſitively returned this Negative Anſwer; *That poor men who were moſt fit, were leaſt able to pay the price; the Rich who were moſt able, leſs fit, and did it only for ambition and oppreſſion: And thoſe that were fit and able, rich and good, neither needed nor reſpected ſuch advancement.* And therefore neither the ſale of Benefices or Offices, Symony or Bribery is in any caſe to be tolerated. For this God threatens to reſtore the Judges in the Text; yet not for this alone, their Bribery in Action was ſeconded with Partiality in Affection.

2. Partiality in affection.

They judge not the fatherleſs, nor doth the widows cauſe come before them, Verſe 23. who wanting the importunate interceſſion of powerful Friends, and being no way able to oblige them by any reſpects and courteſies of their own, whatſoever the innocency of their cauſe was, it was utterly prejudiced and impeached by the neglected

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and despised condition of their persons: so that *Truth was fallen in the streets*, as God complains by the Prophet, *Isa.* 59. 14. (Not in the desolate wilderness, there it had been no matter of astonishment, but amidst the concourse of the people, where none would interpose to lift it up.) *and equity could not enter.*

There is nothing more erroneous or corrupt then a forestalled judgement, and an inclining and a propending will: That first brought Heresie in Doctrine into the Church: and this gave being to injustice in the State, *The Heresie of life.*

They that will deliberate and conclude rightly, though private men, must quit themselves of the command of affections, especially such as are in place of Judicature; whereof some of the Heathen were not ignorant, who upon their first investiture in the place of Government, disclaimed all special intimation and inward amity with their entirest Friends, as a thing incompatible with their charge. And the Emperor *Adrian* meeting with his deadly enemy in former times, *gave him a Go-by*, with an *Evasisti*, refusing to condescend and stoop so low, as to revive and revenge the quarrel of his *private life*, being then in the *Throne of Soveraignty*. It is both scandalous and pernicious for Magistrates to become Partiaries, inserting & interlacing their personal interests and relations in the discharge of their publick Duty, (b) *Making no other use of their Authority, then as an advantage, or commanding ground* for discouraging their opposites, and crushing their adversaries in pieces; or else for the lawless protection of known offenders, and the high advancing of the creatures of their own breeding, their worthless and undeserving Favourites.

(b) *Sic fallitando probatis vos plenitudinem habere potestatis, sed non justitiæ. Bern. ad Eugenium.*

Four ways there are, and that in the judgement of a Lawyer, whereby Iudgement may be turned into Wormwood, and lose its sweet relish.

(c) *Alexand. ab Alexand. Genial. Dier.*

1. *Odio.*	1. *Hatred.*
2. *Gratia.*	2. *Favour.*
3. *Timore.*	3. *Fear.*
4. *Pretio.*	4. *Reward.*

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The former as well as the latter *quite blind the eyes of the Wise, and pervert the understanding of the Prudent.*

For as in nature (*d*) the Receiver must be denuded and freed of the nature of the thing received, and having once taken possession, it hinders the admission and entrance of another; The Aguish Palate savours the most pleasant meat in the taste of the vitious humour; And the Eye that is ill affected with the Iaundice, or looks through the coloured medium of blew or green glasse, hath all manner of objects, though never so different in appearance, represented under that species or similitude; So is it likewise in Civil Government and Administration: The Iudge that is prepossessed and taken up with a strong affection either of love or hatred, apprehends and orders matters according to their impression and instigation, and is wholly overruled by them both in judgement and action: the information of Councel, deposition of Witnesses, construction of Evidence, and pressing of Circumstances, whatsoever he conceives or hears, all seem to comply and suit with his affection, and sound either in favour or opposition of the party.

(*d*) Τὸ παρεμφαινόμενον κωλεύει τὸ ἀλλότριον καὶ ἀντιβράττει. *Aristot. de Anima. l. 3. c. 1.*

God in himself is free from the nature of affections, and if he inclines to any in special, they are those that were most vilified by the Iudges in my Text, (*e*) *The poor and the fatherless: Thou hast heard the desire of the poor,* saith the Psalmist, *Psal.* 10. 17. *And in thee the fatherless find mercy; It is the confession of the faithful,* Hos. 14. 6. and it is likewise requisite in his Vice-Gerents. Affections in God should they properly be ascribed, would imply imperfections; But in them whom he hath honoured with his own name, they are arguments of injustice. The Poets fiction had a grave moral; *Astræa* the Goddess of Iustice unto them, had her head wrapt within the clouds, and her eyes turned upwards, so was she pourtrayed and deciphered: And so should Iustice and Iustices reflect only upon God on High, whose image and pourtraicture they bear, without respect of persons. The silent Statues of Magistrates among the *Thebans*, spake so much by their want

(*e*) *Oculi Domini in pauperē respiciunt;* ὁ τῆς βλεφάρου πρεῖττον καὶ νυριώτερον. *Palpebræ autē ejus interrogant filios hominum.* ἢ ἐλάσσων ὡς ἂν εἴποι τις ἐπισκοπὴ καὶ δεύτερα. *Nazianz. Orat. 16. de Pauperum amore.*

want of hands and eyes: The *Areopagites* never decided causes, either Criminal or Capital, but in the gloomy night, that they might *not judge after the sight of their eyes*: And it was precisely forbidden by the *Attick Law*, to use any insinuatiue *proœmium* or *præludium*, thereby to stir or steal affection, nor repose a greater confidence in their perswasive Oratory, and compassion of the Iudge, then in the equity of their Plea. Honourable is that commendation which *Gregory Nazianzen* hath left recorded of Great *Athanasius*, (f) *That he was as the Loadstone in Prosperity, and an Adamant in Adversity.* And it ought to agree to those whose high calling stiles them Honourable: In the plausible integrity of their carriage, and composed gravity of their behaviour they should be Loadstones, winning, yea drawing by a magnetick and attractive vertue, not the substance, but the hearts and affections of the people; but in the stiff maintaining the Royalty of their Soveraign; the resolute asserting the fundamental Laws of the Nation; the entire preserving the Rights of their Place; the unswayed and peremptory execution of justice to all complainants; In all these respects they should be as hard as the Adamant, immovable through fear or favor, & inflexible by menaces or rewards.

(f) Γίνεται γὰρ πῖς μὲν παίουσι Ἀδαμάς πῖς δὲ στασιάζουσι μαγνῆτις. *Naz. in Laud. Ath. Orat.* 21.

Such did *Jethro* commend to choice, *Men of courage in the first place*, Exod. 18. 21. Which was Hieroglyphically resembled by *Solomons* Throne, supported and born up by Lions. Magistrates must be as Lions, not to devour and seize upon the prey; these Δημοβόροι, were justly plainted by the Heathen; but as bold and stout as Lions, striking terrour and amazement into guilty consciences; (*for they bear not the sword in vain*;) And procuring an awful reverence of their Dignity, by observing meet distance and decorum, even in all: yet still must they be *Lions couchant under the Throne*, (*for so were those of Solomon*,) not daring to prove rampant by way of opposition, or to give an affront or check-mate to supreme authority. Rare was the example of a Lord Chief Iustice of our own so famous in our Chronicles, who ventured far in com,

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mitting the Prince to prison, for smiting him on the face; and yet King *Henry* the fourth his Father thanked God at the tidings of it; *That he had both a Son of that obedience, and a Judge of such irrespective and undaunted courage.* The Iudges in my Text were clean of another stamp, and came as far behind in their exemplary vertue, as they went before in time. Partiality was their reproach and stain, and this with their Bribery the motive cause of Gods restoring; and yet not of the Iudges only, but of the Counsellors. So it follows in the Text, *The Iudges and the Counsellors.*

God descends from the Iudges to the Counsellors, and my speech must descend likewise with the order of the words. Betwixt these two there is a neer conjunction, and are here linked in the same censure, after the manner of Malefactors, and seldom do they transgress alone. They may not unfitly be assimilated to the Liver and the Heart in the body natural; the Liver first concocts the meat, and converts the nourishment into blood, so transmitting it to the Heart, which animates it by the inward heat, and changes it into vital spirits. Thus the Counsellor as the Liver prepares the matter for the Iudge, who like the Heart by his proper power, doth umpire and determine it. And as the Liver sometimes corrupts the Heart by conveighing crude and indigested humours, and the Heart impoysons the Liver with pestilential vapours and distempers; So oft the Counsellor perverts the sentence of the Iudge by mis-information, and the Iudge crosses the suggestions of the Counsellor by a sinister construction.

What were the particular faults of *Iudahs* Counsellors is not punctually set down in the Context; nor will I be over curious in the inquiry, but only probably conjecture, in touching those that are neareſt allied with their profession, and most ordinary in practice.

Some there are that have vented both their spleen and folly, in speaking contumeliously of their calling: Pope *Pius* his comparison of the Field, the Fowl, and the Net

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is well known; and who were the Fowlers, but Advocates and Attorneys. Let me not be thought bold, though I tax his Holiness. Not to mention the resolution of the question by the Duke of *Milan*, touching the precedency of the Lawyer and Physician, it being scurrilous and invective. That common Proverb is as uncharitable, as witty; The Physitian seldome lives well, and the Lawyer dies well. The former being oft intemperate in their Diet: the latter injurious in their Courses. For mine own part, I cannot but think as reverently of the Counsellours profession as of the name; so honourable in it self that it is attributed by way of excellency to our blessed Saviour; *And he shall call his Name Counsellour, Isa.* 9. 6. yet is this no priviledge of exemption or *supersedeas* to the professours why they may not prove guilty of miscarriage, or lay open to reproof, Why else should they stand in need of God's restoring?

As he spake in praise of *Tully*; He that would commend *Cicero*, must be another *Cicero*, for the strength and sinnews of his Oratory; So it were a task more meet for a Lawyer then a Divine to acquaint you with the tith of their abuses: I should weary your patience, and mine own infirmity, (as they many of their Clients,) to insist upon their lingring and tedious delays; Involution of practice, Labyrinths of suits and controversies, cross motions, as fitly so stiled, as Grammarians derive *montes à movendo*: *motion without motion*: Contentions springing up like *Hydra*'s Heads, following fast and thick, as one wave upon the neck of another, and as one circle begets many. So true is that of *Solomon*, *The beginning of strife is as the opening of the waters.*

Our *Edward the first* complained of this evil in his Time, (so that it hath Antiquity to plead for it;) *That his Lawyers were long advising, but never advised.* And another passed his judgement of them long before; *Pay them, and they will delay you: Pay them not, and they will deceive you.* To omit these and many more, (for I must not be infinite,) and the taste of the least drop of

water

water in the Sea, will make sufficient proof of the brackishness. Give me leave to point out in a word or two, Two foul enormities, and excessive grievances.

A double Fault of Counsellors.

1. The perverting of the Laws, by a corrupt interpretation.
2. The disturbing and troubling the State with needless and endless altercations.

Both which may in some measure be imputed to the Counsellours, as the Authors.

1. The perverting of the Laws.

1. The Law is not as other Arts and Sciences that are grounded upon immutable Principles, and confined within certain rules and precepts whose Truth is Eternal: yet is it founded upon the evidence of Reason, which though it be differently observed in several Nations, and is appliable to the emergent necessities and occasions of the same Kingdom; nevertheless it must not be made a nose of wax to turn and writhe every way: a skippers Hose to stretch out, and girt up at pleasure, a Lesbian Rule to serve the present Time, or resemble the *Polypus* in the property, that receives the shape and colour from the body it cleaves too, and the next adjoining substance. How could there be more piety, discretion, circumspection, and moderation used in the framing and enacting of the Laws? and the Lawyers themselves who are the Guardians of this Orphan, ought to be as the Priests in *Malac.* cap. 2. 7. *The people should seek the Law at their mouth.* And yet for all this, as the Heathen man observes of the *Athenians*, That they *found out the use both of Corn and Laws* (g) *but made use of Corn and not of the Laws*; So are wholsome Laws neglected by the Authors and Contrivers; and laid aside by such as should quicken them in the execution. And many there are that study the Law for no other end, then to find out quirks and tricks, to pervert and distort it, at least in appearances; as the straightest staff seems crooked in the water. And constant experience testifies the truth of that common Proverb; (h) Laws which are Virgins in the penning, become Strumpets in the pleading: being too much prostituted by

(g) [illegible] *Aristot.*

(h) *Leges in calamo virgines in Foro meretrices.*

by vendible Tongues, or wrested from their natural sense by a forced exposition.

2. The second fault of Counsellours, is the disturbance of the Commonwealth with jangling suits and contentions. Bees are but little, yet very ingenious creatures, and maintain in their society, a kind of well ordered Polity in imitation of mankind: Herein only lies the difference, (i) Those Hives are in best case where the Bees make most noise: but that Commonwealth fares best where there is least sound and Tumult. For as a multitude of plaisters and patches in a Face, covering the secret blains and botches, is an open and an outward sign of a corrupt constitution; so is the multiplicity of suits and Trials a palpable discovery of an unquiet and unsound State. And as the increase of the Spleen in the body natural, is the decay of the rest of the members, and hastens the destruction of the whole; of like effect is the increase of spleen, rancour and divisions whether secret or open, in the body Politick: which being thus dangerous in the issue, we may not unfitly demand St. *James*'s question, James 4. 1. *From whence are wars and contentions among you?* shall we ascribe them to the general temperature of the Climate, and the nature of the soil?

2. The disturbance of the Commonwealth.

(i) *Reipubl. gerend. prac. Plutarch.*

Gallia dat vites, sic dat Britannia lites.

France *doth not more abound with vines, then* England *with suits and quarrels, as some have observed.* And our famous Annalist severely chargeth the inhabitants of this (k) Country in particular; *That in case they want a Title in Law, they have a singular faculty in striving about Titles.* And how many wrangling mates are there among us, to whom revenge is as sweet as honey, and feed upon contention as the Oxe upon Hay: professed and open enemies unto peace, who cannot indure the sound of the name, and for petty and paltry matters stir up strife all the day long. And certainly there are a generation of men who foment and foster this malignant humour by the abetting and instigation of those who repair to them; which by their seasonable advice and

(k) *Si nihil sit litium lites tamen ex juris apicibus severe callent. Camden. Brittann. Norfolc.*

counsel, they should labour to cure and remedy. They are neer a kin to *Chrysippus* the Stoick, who boasted in earnest, that he sometimes wanted opinions, never arguments to defend them. And the Historian characters them to the life, (l) that it is their work and wages both to move and remove that which is at rest. All their desire and delight is to fish in troubled waters; to embroil others in the fire of contention wherein they live like Salamanders; yea, they themselves set all on fire as *Nero* did, to warm them with the heat. Physicians they say are then in soundest health, when all men else are sick. Bloody war the dreadful spectacle of universal misery, is the souldiers peace, the sweetest peace they pray for. And the unquiet jarrs and unkind discords among Brethren, are the only harmony and consent which some Lawyers will perswade.

(l) *Quibus quieta movere magna merces.* Salust.

But let us with *David make the precepts of God our Counsellours*, though others should suggest the contrary. Attend we St. *Paul's* counsel whom (m) St. *Austin stiles Juris divini consultum*; *A Counsellor of God's Law.* A counsellour of Peace. For so he advises, *Rom.* 12. 18. *If it be possible and as much as lies in you, have peace with all men.* And with these two conditions, εἰ δυνατὸν, τὸ ἐξ ὑμῶν. If there be a possibility in effecting it, and may be a yielding disposition in a secure admitting of terms of agreement, *We must seek peace and ensue it.*

(m) *Habent Causidici suum Paulum dictantem jura litigantium, Habemus nos quoq; Paulum, dictantem pacis jura non litis.* Augustin.

4. The fourth Part. The Rule or means of reformation. As at the first as at the beginning

4. The fourth and last part of the Text, is the rule of reformation (*as at the first, as at the beginning*) reducing the Judges and the Counsellours to the original Institution. This order God observes and thereby commends unto us a double instruction; the one implicitly, the other explicitly, and expressly.

1. First, This reference to the first doth not obscurely point out the vitious propension of private persons and general assemblies to swerve from their first integrity.

2. Secondly, It implies and intimates the most natural and proper course in reforming and rectifying what is amisse,

amiſſe; to have recourſe to the firſt foundation:

1. It is not in the power of the ableſt States and Politicians, to prevent by their diſcerning wiſdome the incroachment of corruption, but as our Saviour ſpeaks of *ſcandals* and St. *Paul* in caſe of *hereſie*, *they muſt come and will come*, and it is in ſome ſort neceſſary and behoovful, ſince *the moſt excellent laws receive their birth and life from the moſt diſſolute and deadly manners*; even as the aſhes of the moſt poiſonous viper prove medicinal. God is pleaſed to be ſtiled *Hieruſalems* King, and he ſhewed his care in drawing them a platform of government, and preſcribing them Laws for direction even in the ſmalleſt matters; yet how unthankfully did they ſlight his goodneſs? how ſhamefully deprave his wiſdom? And as himſelf complains of *Iſrael*, Exod. 32. 8. *They have turned aſide quickly out of the way which I commanded them.* So that in a ſhort tract of time, *all the foundations of the earth, I mean of* Judah's *Civil and Eccleſiaſtical ſtate were out of courſe.* The Judges and Counſellours in my Text, *were all gone out of the way.* I forbear to add the enſuing words; *There is none that doth good, no not one.* 1.

The works of God were all complete and perfect at the firſt creation, yet were they ſtrangely defaced & blemiſhed being left to mans enjoying; So thoſe Commonwealths that were fairly planted and ſetled in a ſquare courſe by grave and worthy founders, and committed to men of conſcientious equity for the firſt management; yet are they turned quite topſie turvy and become altogether unlike themſelves by a degenerating generation; who occupy their rooms oft-times as intruders and uſurpers, but conſtantly abhor the imitation of their vertues.

It is with the diſpoſition of men as with the ſucceſſion of Times, whereof (*n*) *the laſt commonly prove the worſt.* And *Clemens Alexandrinus* the better to illuſtrate how corruption of doctrine (a Caſe not much unlike that of manners) followed preſently after the Apoſtles times, & as it were trode upon the heels, alledgeth that familiar Proverb:

(n) *Damnoſa quid non imminuit dies? Ætas parentum peior avis tulit nos nequiores, mox daturos progeniem vitioſiorem. Horat. Carmin. lib. 3. Ode. 6.*

verb: (o) *there are few ſons like their fathers.* The cleareſt water that iſſues from a pure ſpring, doth oft-times run foul and muddy, being far removed from the fountain: The cleareſt grain that is winnowed from the duſt and ſo ſown in the earth, brings forth an unprofitable increaſe of that light matter that was ſevered and taken from it: The pureſt mettal gathers dimneſs and ſullage by long uſe, and paſſing through divers hands: upon one entire ſtalk, grows the ſweet Roſe, and the ſharp prickle: Even ſo in a continued and as it were a lineal deſcent of men in the ſame ſeat and place, there oft appears a manifeſt diſſimilitude of manners, unſuitableneſs of carriage, diſagreement in action: and ſeldome do poſterity anſwer the harmleſs innocency of their predeceſſours. The *Wiſe man* makes it the ſum of divine learning *Eccleſ.* 7. 31. *Onely lo this have I found, that God made man righteous, but he hath ſought out many inventions:* And it is the ſum of this obſervation; The Judges and Counſellours in my Text were conſtituted and ordained holy by him who is the *Holy of holies,* and ſuch do men inſtitute and ſubſtitute at the firſt; yet did they then ſeek, and ſtill find out ſtrange inventions, and are utterly perverted from their primitive integrity, with cunning quirks and new devices.

(o) ὁλίγοι δὲ παρέσαν ὅμοιοι. *Clem. Alexan. lib. 1. Stromat.* παῦροι γὰρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται. *Homerus.* Οδυσ. β. *Acetum poteſt eſſe filius vini puriſſimi. Hebræorum Adagium.*

2. Secondly, *God reſtores the Judges as at the firſt, and the Counſellours as at the beginning,* therein propounding his practice as exemplary unto us in the reformation of abuſes. It was God's command to *Moſes,* Exod. 25. 40. *Look thou make all things after their pattern that was ſhewed thee in the Mount:* And ſo muſt we have reſpect and reference to the Prototype or firſt pattern in the juſt regulating and ordering of our Actions, as being a ſufficient evidence of it ſelf, and of the contrary.

(p) *Id dominium & verum quod primum, id autem extraneum & falſum quod poſterius Tertullianus de Præſcrip. adv. Haret. cap. 31.*

The Poſition of *Machiavel* is as ſound as Politick, and not to be diſallowed for the Author. The ſecureſt and ſa eſt means for the eſtabliſhing and ſetling of government is to reduce things to their Original and firſt Principles; For as *that is true which is moſt* (p) *ancient,* ſo is it

Juſti-

it usually the most excellent; I say usually, but not perpetually: For there is an *Antiquity without Truth, which is nought else but the rottenness of errour.* And the Antiquity of the Church of *Rome* (were that granted) shews not the strength or soundness of it, but that it hath more need of mending. It is excellently said by the Prophet, *Jer. 6. 16. Stand ye in the waies, and see, and ask for the old Paths where is the good way, and walk therein.* He says not stand in the old ways, and walk therein; but see, and ask for the old Paths: For though with all moderate and judicious persons (q) Antiquity obteins that reverence of being a sufficient motive to pause and stand a while, in making a further survey and discovery; yet it is no infallible Guide to conduct and direct them: A just ground (I say) it is, to deliberate, not to determine: And continuance of Time is not available to plead prescription in a Writ of Errour, be it in doctrine, or manners.

Justinus Martyr Græcis objecit, Quod non haberent. μαθημα χρὼν πολλῶν. *Justin. Mart. cohort. ad Græcos. p. 10*

(q) This was laid to *Origens* charge, that laying aside the judgement of Antiquity, he leaned too much to his own. *Origines, ingenium suum jecit Ecclesiæ Sacramenta. Hieronym. Prolog. in 5. Comment.* Esai.

True it is, and cannot be denied, That the world hath highly advanced it self in these later Times in point of Knowledge and Learning, abounding with rare discoveries of hidden mysteries, and admirable enlargements of Arts and Sciences, and that beyond comparison. In which respect, Time hath been thought to be the wisest creature for that it finds out all things: And the (r) Later days are the soundest and surest Witnesses: yet as one of our own observes rightly, Age doth profit rather in the powers of the understanding, then in the vertues of the will and affections. And every man is able to justifie out of his own experience, That the world is grown wicked as well as witty; and the practise of sin increased with the knowledge. The disease of our Forefathers was ignorance, ours impiety; they were crazy in the head, we sick at the heart; they blind, but after their manner devout; we skilful and prophane: they had much conscience with a small measure of science; we their unnatural of-spring, have much science, with little or no conscience. It is with the declining of mens persons, as with the nature of wine or any other liquor, where the purer parts and the very quin-

(r) ἐπὶ δ' ἡμέραν τὰ λοιπὰ μάλιστα σοφίζεται. *Pindar.*

quinteſſence of the ſpirits evaporate and flie upwards; but the corrupt lees and dregs ſettle in the bottom. And Time reſembles in the property, the current of a mighty River, wherein light and frothy matter float and ſwim above, as cork and foame, but ſolid and maſſie ſubſtances ſink down immediately, and are buried in the waters: And as in the ſcouring of a channel, the further it is driven downwards, the more filth abounds; ſo are the lower Ages the common ſinck & ſewer of former defilements & uncleanneſs. The Judges and Counſellors at the firſt, were as *Abſalom* in his body without ſpot and blemiſh: *But how is the faithful city become an harlot? It was full of judgement, juſtice lodged therein, but now murtherers*, v. 21. That is the reaſon of the Inference in the Text, *I will reſtore the Judges as at the firſt, and the Counſellors, as at the beginning.*

The Concluſion.

Thus have I ſet before you the condition of *Judah*'s Judges and her Counſellors, as they were; not as they ſhould be as *Xenophon* deſcribed his *Cyrus*. I hope there is none here preſent of *Corah*'s gainſayers who will be ready to Expoſtulate in their Dialect, *You take too much upon you Moſes and Aaron*; or once imagine that I have been a buſie ſtickler in a ſtrange Dioceſs, & over-curious in the affairs of the Commonwealth. And let me ſpeak unto you (Right Honourable) in the words of *Gregory Nazianzen* to the Governour of *Conſtantinople*, (ſ) *The law of God hath in ſome reſpect ſubjected the Bench unto the Pulpit; and even the Judges themſelves muſt ſeek the law at the Prieſts mouth.* But if there be any of ſuch ſiniſter apprehenſions, taking that with the left hand which was reacht them with the right; as if my reproof carried point-blank and came home to particulars: To them I muſt excuſe my ſelf as *Zuinglius* was wont to doe in the heat of his reprehenſions, (t) Honeſt man, this no way concerns thee: or rather in St. *Paul*'s language; I have injured, I have wronged no man. To cloſe and wind up all, Let me turn the promiſe of God to *Judah* into an earneſt prayer in our own behalf, *Lord reſtore the Judges as at the firſt, and the Counſellors, as at the beginning.*

(ſ) ὁ τὴν χεῖρα τὴν ἐκ τοῦ βήματος ὑμᾶς τὴν ἐμὴν δεξαμένη καὶ πρὸς ἐκείνου δὲ καὶ δυσί. *Nazianz. Orat.* 16.

(t) *Probe vir hoc nihil ad te. Mycon. in vit. Zuingl.*

THE

THE USURPATION OF THE PRIESTHOOD, Or the Scourge of SACRILEDGE. A SERMON

Preached at *Trinity Church* in *Cambridge*, in the Lecture Course.

To be a memorial to the children of Israel, that no stranger, which is not of the seed of Aaron come near to offer incense before the Lord, that he be not as Corah and his company, Numb. 16.40.

Communi jure gentium sanctum est, ut ne mortales quod deorum immortalium cultui consecratum est, usucapere possint, *Cicero*.

LONDON,
Printed by *T. C.* for *Will. Rands* at Fleetbridge. 1659.

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Cum nihil iniquius sanctum sane, omnia ut ne mortales quod deorum immortalium culpa consecrarunt, usurpare possint, Cicero.

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THE USURPATION Of the PRIESTHOOD, Or the Scourge of SACRILEDGE.

NUMB. 6. 38.

The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they are hallowed, and they ſhall be a ſign unto the children of Iſrael.

The Introduction.

IT is the Divine Aphoriſme of the great Apoſtle Saint *Paul*, Rom. 15. 4. *Whatſoever things were written afore time, were written for our learning*. And this *whatſoever*, is a very large and comprehenſive word, and relates

not only to dogmatical and doctrinal truths, but to practical examples, to matters of Fact as well as Faith: all which are recorded and filed up in Holy Writ, and ſerve as patterns for our imitation or inſtruction, to make us the more cautinate and wary in the ſteering of our courſe from the ſhipwrack of others, that we ſplit not our ſelves upon thoſe rocks, nor be ſwallowed up of thoſe quick-ſands, wherein they have periſhed. *This is the uſe we are to make of examples, that we our ſelves be not made examples; and we are diligently to obſerve and peruſe Hiſtory, that we become not a Story to poſterity.* The Text is part of a *Story*, and *Hiſtory* is a relation of things paſt, the ſayings and doings of our Anceſtors. And if we look back a little to the beginning of the Chapter, we may from thence take the riſe of theſe words, and retrive the occaſion of the Hiſtory: there we find mention of *Corahs* rebellion, as the ring-leader and chief actor in it; together with *Dathan* and *Abiram*, and two hundred and fifty men as his complices and confederates in his conſpiracy. All theſe combined and headed together in an open affront offered to the publick authority of *Moſes* and *Aaron*, the Prince and Prieſt of the people.

2. Theſe they charged and challenged in an high ſtrain of inſolent intruſion into that place and office, unto which they were not deſigned of God; and for domineering & lording it over their brethren. *And they gathered themſelvs together againſt Moſes & Aaron and ſaid unto them, Ye take too much upon you, ſeeing all the congregation are holy, every one of them, and the Lord is amongſt them; wherefore then lift ye up your ſelves above the congregation of the Lord?* Num. 16. 3. Nor was it enough for them to word it by way of conteſtation, and to beard them to their face, unleſs they commented upon their mutinous ſpeeches, by the like preſumptuous attempts and undertakings; For *the two hundred and fifty men took every man his cenſer, and put fire in them, and laid incenſe thereon*, verſe 18. which of right belonged to the Prieſt; whereas *Corah* and his crue were but the ſons of

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Levi at the beſt, and *Dathan* and *Abiram* of the Tribe of *Reuben*; neither of which had any authority at all to intermeddle with the Prieſt-hood. And albeit they agreed and joined together in the ſame common ſin, yet were they differenced and diſtinguiſhed in the puniſhment. As for *Corah* and his rebellious rout, they were removed and ſwept away with a ſtrange and unheard of miracle; *The earth cleving aſunder* under the unſupportable weight of ſo unprofitable a burden, opening her devouring jaws to ſwallow them up, *who went down quick into the pit*, verſe 31,32,33. But as for the two hundred and fifty that offered incenſe, they did thereby incenſe the fierce wrath of God, and it fared with them as with *Nadab* and *Abihu*, *who offered ſtrange fire*, and *periſhed by fire in as ſtrange a manner. And there came out a fire from the Lord, and conſumed the two hundred and fifty men that offered incenſe*, verſe 35. And leſt that ſo *ſignal* and *exemplary* a *puniſhment* ſhould be buried in oblivion with the ſufferers, God takes a ſpecial care and order that the memory thereof ſhould be commended & tranſmitted to poſterity: And whereas the *puniſhment ſeized but upon few, the example ſhould reach unto all*; and this is the reaſon of the ſtrict command and charge of God to *Moſes*, and of *Moſes* to *Eleazer* the ſon of *Aaron* the Prieſt, in the words of the Text, *The cenſers of theſe ſinners, &c.*

In which portion of Scripture we may conſider theſe three ſpecialities.

The diviſion of the Text.

1. *A deſcription*, and that double; *The one general of the perſons* here ſpoken of, (*ſinners againſt their own ſouls.*) *The other ſpecial of the ſin of theſe perſons*, who preſumed to offer incenſe, and took the honour unto them, and yet were not called as was *Aaron*.

2. A *direction of God himſelf*, touching the diſpoſing of theſe cenſers, the inſtruments of their ſins, *Let them make them broad plates for the covering of the Altar.*

3. *The reaſon of the direction*, and that threefold.

1. The *oblation* of them, *For they offered them before the Lord.*

2. The *Conſecration* which followed upon the oblation; *there fore they are hallowed.*

3. The *commemoration of the uſe and benefit of the example to poſterity*; *And they ſhall be a ſign to the children of Iſrael.*

Four doctrinal concluſions.

I ſhall caſt the whole bulk and body of the Text into a fourfold propoſition, or ſo many doctrinal concluſions.

1. *Preſumptuous and peremptory offenders are ſinners againſt their own ſouls.*

2. *The uſurpation of the Prieſthood under the Law, or the office of the Miniſtry under the Goſpel, (for both theſe agree in their ſubſtance, though differing in ſome formal Rites, and in ſeveral modes and adminiſtrations;) I ſay the uſurpation of the Miniſtry is a ſin againſt a mans own ſoul.*

3. *Thoſe things that are ſeparated and ſet apart to publick worſhip, and thereby conſecrated unto God, muſt not be alienated in the property, and perverted to a profane and common uſe.*

4. *The ſins and puniſhments of our Anceſtors ſhould ſerve as ſo many ſigns and examples unto ſucceeding generations.*

1. The firſt concluſion. Sinners againſt their own ſouls.

1. I begin with the firſt propoſition; *Preſumptuous and peremptory tranſgreſſors are ſinners againſt their owne ſouls.*

But how can this be (may ſome men ſay) ſeeing every ſin is committed againſt God, as the proper object; it being nothing elſe then Ἀνομία, a tranſgreſſion of the Divine Law, which is hereby injured and offended. This is no *Gordian knot* that ſtands in need of the ſword of *Alexander to cut aſunder*; The doubt is eaſily aſſoyled and wiped away with a wet finger, for all ſin is againſt God, as the *object*, againſt the ſoul of the ſinner as the *ſubject* of it: *Againſt God for the diſhonour*, the *ſinner for the danger*; againſt God *as an offence*, the ſinner for the *guilt* and *puniſhment*.

Three manner of wayes.

Three manner of wayes there are whereby men may be

be ſaid to ſin againſt their own ſoules.

1. *The purity of the ſoul.*
2. *The peace of the ſoul.*
3. *The ſafety of the ſoul.*

First, *men ſin againſt the purity of the ſoul*, for every ſin hath a *Macula* a ſpot or ſtains not only adherent, but inhering alſo in the nature; it makes an impreſſion of a blot and blemiſh upon the conſcience, and after the manner of the Snaile, leaves a ſlime behind it, whereby it may be diſcovered and traced out. There is not any noyſomneſs or naſtineſs of nature that may compare with that of ſin, which is joined hand in hand with uncleanneſs. 1. The purity of the ſoul.

There ſhall be a fountain opened for ſin and for uncleanneſs, Zach. 13. 1. And goes under the name of μιασμοις, 2 *Pet.* 2. 20. pollutions, or filthineſſes, in the plural number: Hence is it compared to the loathſome vomit, not of a man, but dog; to the durty mire and puddle, wherein the unclean ſwine delights to wallow and welter it ſelf. *The Dog is returned to his vomit, and the Sow to her wallowing in the mire.* 2. Pet. 2. 22. Sometimes we find it reſembled by the unſavoury and poyſonous damp which rotten carcaſſes exhale and breath forth from the open graves, *Rom.* 3. 13. elſewhere it is likened to the dirt & filth that is gathered under the nails, the ſtinking ſweat of the body, the very excrements themſelves which nature ſevers from the purer nouriſhment, and caſts forth into the draught. Saint *James* implies and intends as much in his ῥυπαρια and περισσια, *wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs*, James 1. 21.

Secondly, *Men ſin againſt the peace of their ſouls*, This being the *grand incendiary* that ſets all on fire, and raiſeth combuſtion both in the greater and leſſer world; the *great make-bate and peace-breaker*, that divides betwixt God and the Soul; *Your iniquities have ſeparated betwixt you and your God*, Iſa. 59. 2. that divides betwixt the ſoul and it ſelf, as being the chiefeſt enemy to its own peace and comfort, *Ubi peccatum ibi procella, Where ſin goes before, there a ſtorm and tempeſt follow after*; 2. The peace of the ſoul.

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no ſooner was *Jonah* embarqued for *Tarſhiſh*, whether he fled through diſobedience, but forthwith God diſpatched after him a bluſtering, and a boiſterous wind, as a *Purſevant* purpoſely ſent to arreſt and attach him. There is no peace (ſaith my God) to the wicked, *Iſa.* 57.21.

3. The ſafety of the ſoul.

Thirdly, *Men ſin againſt the ſafety of their ſouls.* The temporal and eternal ſafety, *For the wages of ſin is death*, Rom. 6.23. The firſt, the ſecond death, θανατος δευτερος, as *Nazianzen* ſpeaks of it, and that by way of δικαιον, being every way as due unto it, as wages to the common Souldier. There is not a preſumptuous ſinner but is a *felo de ſe*, that in a moſt unnatural and deſperate manner layes violent hands upon himſelf; and is not onely acceſſory to his own ruine, but the chief Actor and Author of it, *O Iſrael thou haſt deſtroyed thy ſelf*, Hoſ. 13. 9. *Thou*, not *I*, as is made good by the *Antitheſis*, *But in me is thy help.* This is the true ground and reaſon of that paſſionate and melting wiſh of God in the behalf of his people, *Ezek.* 33. 11 *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live; Turn ye, turn ye from your evil ways, for why will ye die O houſe of Iſrael?* That God who cannot die himſelf, wills not the death of the wicked; ſo he ſaith and ſwears (as I live.) *O felices nos quorum cauſâ jurat Deus, O miſerrimos ſi nec juranti credimus*, how happy men are we for whom God is pleaſed to ſwear! how extremely wretched muſt we needs be, if we will not believe him upon his oath. *Seek not death in the errour of your lives, and pull not deſtruction upon your heads by the works of your own hands.* It is the wiſe mans counſel, *Wiſd.* 1.12. what do wicked men but *ſeek their own death in the errour of their lives? What elſe do they but pull deſtruction upon their own heads, by the works of their own hands?* What do they but periſh wilfully and willingly through their own default? for they are not inevitably compelled to ſin by any outward force and violence; nor are they any way neceſſitated by any fatal decree and deſtiny. There is no predeſtination of men

(a) *Tertul. de Pœnit. cap.*

to

to ſin, but puniſhment; no predetermining or preordaining to offend God by ſin, but to ſuffer for it, as a juſt reward and recompence, (b) *Neq; enim ipſa juſtitia juſta dicetur, ſi puniendum reum non inveniſſe, ſed feciſſe dicatur.* *Juſtice it ſelf ſhould be unjuſt if God ſhould be the avenger of that evil whereof he is the firſt Author,* ſhould he make them guilty by his decree and then puniſh them for their guiltineſs. And as for thoſe that maintain and hold that men are (c) *predeſtinated to ſin by an overruling and almighty power, if there be any that believe ſo great an evil, non ſolum non credimus, ſed cum omni deteſtatione anathemati illis dicimus,* *We are ſo far from believing it our ſelves that we denounce the ſevereſt anathema and curſe againſt ſuch, with all horror and deteſtation.* It is the *Canon* of the *ſecond Arauſican counſel,* and is reported by *Proſper* at the latter end of his Book.

(b) *Illius rei Deus ultor eſt, cujus author non eſt. Fulg. ad Monim. lib. 1.*

(c) *Concil. Arauſic. 2. Can. 25. Proſp. pag. 902.*

2. I come to the ſecond propoſition, *the uſurpation of the Prieſthood under the law, and the office of the Miniſtry under the Goſpel is a ſin againſt the ſoul.* Who is there that will miſtake, or miſs the door, and ſtumble at the very threſhold? yet ſome ſuch I meet with upon the firſt entrance into the point, who take away the ſubject of the propoſition, and deny all uſurpation? me thinks I hear them buzzing and whiſpering in my ear, yea rather *lift up their voice like a Trumpet,* and ring it out aloud in the words of *Corah, ye take too much upon you ye Miniſters of the Goſpel, ſeing all the Congregation of the Lord are holy: every one of them, and the Lord is amongſt them,* ver. 3. And although it may ſuffice by way of anſwer, to ſuch a bold exception, that it is the language of rebellion; and juſt cauſe of fear there is, that while men *ſpeak in the words of Corah they periſh in the gainſaying of Corah,* as *St. Jude* hath it: and although I might retort and return their words into their own mouths, *v. 7. ye take too much upon you ye ſons of Levi, ye ſons of Lay men*: but to tug and grapple with the objection, hand to hand, and to try the ſtrength and the ſinews of it? let that be granted as true, that

The ſecond Concluſion

all

all the Congregation are holy every one of them with an external and federal holineſs, and ſome in that number *with habitual and ſaving grace*; yet notwithſtanding the *holineſs of a* general and Chriſtian, *they want the holineſs of a* particular *and* ſpecial calling, that *goes under the name of* ordination *and* holy orders, that intitles them to the Miniſtry, and gives them *though not* δύναμιν yet ἐξουσίαν, and inables them by way of authority to the offices, and the duties of it. See it in the example of *Barnabas* and *Saul*, *Acts*. 13. 2, 3. *the holy Ghoſt ſaid, ſeparate me Barnabas and Saul for the work whereunto I have called them, and when they had faſted and prayed, and laid their hands upon them they ſent them away. Herein conſiſts the holineſſe of the Miniſtry in ſeparating and ſetting men apart to that ſervice, in conferring of the holy Ghoſt, that is a ſpiritual and Ghoſtly power, which is given and received by the impoſition of hands and that by means of ordination.* And ſhould men from their general and Chriſtian callings infer that they are Prieſts, who are ſtiled by St. *Peter a royal Prieſt-hood and an holy Nation*, 1 *Pet*. 2. 9. they might as rationally conclude themſelves *to be Kings*, both which are joyned together by St. *John*; And alike true in the ſame ſenſe, *and hath made us Kings and Prieſts unto God*, *Rev*. 1. 6. *and yet as men may not invade the royalties of the Kingdom*; ſo neither can they juſtly aſſume and arrogate the *dignity of the Prieſthood*.

And if we take a curſory ſurvey and view of all times and ages, *we cannot* but obſerve *the diſtinction of Prieſt and people*; *the people are as thoſe that ſtrive with the Prieſt*, *Hoſ*. 4. 4. and this ſtriving of the people with the Prieſt, doth fully evince the diſtinction of each from other: or elſe they ſhould be ſaid to ſtrive with themſelves, *the Prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth*, *Mal*. 2. 7. He and They; He as the *Lords meſſenger*, whoſe lips are the ſtorehouſe, treaſury, and *hive of knowledge*; They *as the Bees* that are to ſuck hony out of his combs. Paſs we from the old to the new Teſtament, there we meet with *Paſtors* and with their *flocks*:

*flocks : take heed to your selves and to all the flock, to feed the Church of God, Acts.*20.28. nor is it more strange and dangerous for a flock *to want a shepheard then to be nothing else then shepheards and no flock at all. Let him that is taught in the word communicate unto him that teacheth, Gal.*6.6. there were in St. *Pauls* time ὁ κατηχων, καὶ ὁ κατηχουμενος some as *Catechists* others as *Catechumeni*, that were instructed, and taught by them. And if we descend and fall down to the age of *Tertullian*, we shall find that the whole Church was sorted into these two ranks and companies (*d*) *ordinem & plebem*: such as were in orders, and the common people. This necessary distinction is grounded upon the general and Apostolick Canon of St. *Paul*, 1 *Cor.*14.40. (*) *let all things be done* εὐσχημόνως καὶ κατὰ τάξιν, *decently and in order : and how can things be done in order, unlesse orders be maintained and kept up. For order is nothing else* (as St. Austine defines it) (*e*) *but parium impariumque sua cuique loca tribuens dispositio, a right disposing and changing of things equal and unequal*, assigning unto each their proper rank and station: and where there is not a due observing and keeping of their several standings in a just parity and imparity there can be neither *natural, civil, military, or Ecclesiastical order.*

(d) *Tertul. Apolog.*

(*) *Est allusio ad oeconomiam in qua hæc duo requiruntur. Pareus in Locum.*

οὐδὲν οὕτως οἰκοδομεῖ ὡς εὐταξία *Chrysost. in Loc.*

(e) *August. de Civit. Dei, lib.* 19. *cap.* 13.

Four kinds of Order.

1. There is a *natural order* of the several members in the same body, and these distinct in nature and office, in dignity and in duty *if the whole body were an ere where were the hearing ?* 1 *Cor.*12.17 and is it not alike true if the whole body were a tongue what should become of *the ear ?* if all were *Preachers*, we should be to seek and at a loss for *want of hearers.*

1. Natural.

2. There is a *politick and civil order* of Prince and people, soveraign and subjects, some rulers, and governers, others that are ruled and governed by them.

2. Politick.

3. There is a *military or martial order* in an Army consisting of several Officers and Offices, General, Colonels, Captains, Common Souldiers; all these are observable in an Army, unless it be that of *Alcibiades, where-*

3. Military.

4. Ecclesiastical.

in every man would be a guide unto another, none guided or led by others.

There is an *Ecclesiastical* or *Church order*, wherein *God hath set First, Apostles. Secondly, Prophets. Thirdly, Teachers. Are all Apostles? are all Prophets? are all Teachers? the Apostles interrogation* is every way equivalent, and carries with it the force of *a peremptory negation*: and so much is there intimated and implied; that all are not teachers, or at least-wise ought not to be so, who wanting both the extraordinary and immediate call of Prophets, and Apostles, together with that (e) ordinary and ministerial call of common Pastors and Teachers, are not to intrude and thrust themselves into the Ministry. *No man takes the honour to himself but he that is called of God: as was Aaron, Heb.* 5. 4. so here is an universal negative, *no man*, which is exclusive of all, *takes this honour to himself* that is in a fair and legal way, as that which is offered and held forth unto him; but rather catcheth and snatcheth at it; and herein deals with the Ministry, *as Elies sons with the fat of the sacrifices, who in case the people would not give it upon the first motion, they would take it by force.*

It is against the nature of any creature to elevate and raise it self above the nature of it (f) *sicut aer non facit seipsum igniem sed fit a superente*, even *as the air is not made fire of it self but is converted and turned into it by a superior and an higher cause* (as *Aquines* notes upon the place;) even so in Church Polity men must not make themselves Ministers (as *Novatus* was said to consecrate himself a Bishop) but must be ordained by superiours. It is a general observation of *Pareus* on those words (g) *hinc liquet cur nec princeps ipse nec privatus quisquam sibi ministerii partes sumere potest*: *neither Prince nor private person of what rank soever can justly challenge the office* of the Ministery, God hath not made them the disposers of his secrets, nor dispensers of his Sacraments, he hath not in-

trusted

(e) Such a one was *Petrus Waldo*, the father and founder of the *Waldenses*, that took their name from him: whom *Alanus* characters in this manner, if he may be believed. *Qui suo spiritu ductus, non a Deo missus novam sectam invenit, ut sine alicujus Prælati auctoritate, sine divina, inspiratione, sine conscientia, sine litera prædicare præsumeret: sine ratione Philosophus, sine visione Propheta, sine missione Apostolus, sine instructione Didascalus.* *Alanus contra Valdens. lib. 20 cap 10.*

(f) *Aquin in 5. tum cap. ad Heb. v. 4.*

(g) *Pareus in loc.*

Potest alius quivis nobis divinæ gratiæ esse testis; sed Paulus hanc functionem docet specialiter ministris esse injunctam. *Calvinus in Epist. 2. ad Corint. cap. 5. 18.*

truſted them with the power of abſolution, *nor hung St. Peters keys at their girdle*: let them produce their warrant out of the word of God, that *Chriſts patent unto St. Peter Tibi dabo Claves regni cœlorum, Mat.* 16. 19. is a part of their commiſſion, let them make it good upon proof that they are *able Miniſters of the New Teſtament*: and that Miniſters *not onely of the peace, but of the quorum too*; *quorum remiſeritis peccata, Joh.* 20. 23. *whoſe ſins ye remit they are remitted, and whoſe ſins ye retain they are retained.* But what do I ſpeak of private perſons or the King himſelf to be made Miniſter, ſeeing Chriſt the Prince of peace did not attempt or endeavour it; *Chriſt glorified not himſelf to be made an high Prieſt, but he that ſaid unto him thou art my ſon, this day have I begotten thee, Heb.* 5. 5. and as he did it not in his own perſon, ſo neither would he tolerate and endure it in others: for when the Divel himſelf would needs turn *Preacher*, though he delivered very *orthodox and ſound doctrine*, and afforded a notable teſtimony to Chriſts Divinity, *I know thee who thou art, the holy one of God, Mar.* 1. 24. yet Chriſt ſtops his mouth, and puts him to ſilence, *quia extra vocationem, as wanting the warrant of a lawful calling.* Let me but add one inſtance more, that *the Divel* would not be commanded and adjured by the ſons of *Sceva* the *Jew* who profeſſed themſelves Exorciſts and played the Conjurers, *Jeſus I know, and Paul I know, but who are ye, Acts.* 19. 15. that was the reaſon alledged by them, their wanting power and authority for the doing of it.

A double evil of uſurpation of the miniſtry

There is a double evil that follows upon the uſurpation of the Miniſtry.

1. *The removing of Gods boundaries.*
2. *A general Ataxy and diſorder.*

1. The firſt *a removing of Gods bounds*, a ſin of an high and heinous nature, inſomuch that when God would exaggerate and aggravate the ſin of his people, he deſcribes it in this manner, *Hoſ.* 5. 10. *The Princes of Judah were like them that removed the bounds*; that is the reaſon of that ſtrict command, *Deu.* 19. 14. *thou ſhalt not remove*

1.
2.
3.

The removing of Gods boundaries.

thy neighbours land-mark which they of old time or thy fathers have set in thy inheritance. And shall we then remove the bounds that are fixed by God himself, the antient of dayes, under the pretence of fathers, as Iustine Martyr calls him? Those boundsare set forth by God in the distinction of offices and callings, with the appropriation unto several persons; Let every man abide in the same calling wherein he was called, 1 Cor. 7. 20. Let every man wherein he is called, therein abide with God, ver. 24. Therein is not a word but hath Emphasis and full weight; for Let every man is a general rule and admits of no exception. Our duty is to continue stable in it, and not to run out of it, unless we have a warrant for it from God. God's ordinance and that his warrant in the expectation and assurance of his presence and protection. And in case men desert their vocation, and prove renegadoes and runaways from their callings, they fall under the guilt of Judah's sin, and are like unto them that remove their bounds.

2. A general Ataxy and disorder. (h) διὸ καὶ τὴν κεραμέως μαθόντες τέχνην That learn the Potters Art at the Wheel; As Nazianzen alludes in the Proverb. Orat. prim. pag. 20. ἀνθρώπειον ἔοικε as he phraises it elsewhere. Orat. 29. Yesterday Dolts, to day Doctors; And may fitly take up that of Bildad, Job. 8. 9. We are but of yester day, and know not, or know nothing. (h) Nimium multi sunt, qui imperitorum fiunt magistri, priusquam fuerint Doctorum discipuli. Hieron. Epist. 8.

2. The second is that follows upon this usurpation, viz. General Ataxy and disorder, the transforming the Church into a deform and mishapen monster, tui lumen eripuit, a Polipheme without an eye, a Cyclopical kind of state, wherein no man hears or understands each other, 1 Cor. 14. 33. God is not the Author of confusion, but of peace in all Churches of the Saints. In case then that party that claim and clepe themselves the Churches of the Saints, bring in confusion instead of peace into the Church of God, therein inverting St. Pauls rule, yea perverting the nature of God himself, in making him who is the God of peace, to be the God of confusion; they therein forfeit the honour of their denomination, and (to say no more) cease to be the Churches of the Saints. And hereby it comes to pass (as he speaks proveniunt oratores statim adolescentuli) we have such a strange swarm and frie of new and (h) young Orators, that teach before they have learned, and are the masters of the unlearned, before they have been the Disciples of the learned; as Hierom complains in his Time.

Hence

Hence it is, that Divine and Heavenly mysteries are handled with *unwashed hands*; and men of all sorts have entered into *the* (i) *sanctuary with foul and dirty feet*: hereby it comes to pass, that the word of truth is not *orthotomized or divided aright, but rather broken in pieces by the many*: And the bread of life not dealt out in a στομέτριον to every one *his demensure*, or just portion, but *scattered abroad at random and cast away amongst the people*. Hence it is that *ignorance* and *irreverence* is advanced, and cryed up; and *the gravity of religion and learning* decried, and despised. The necessary helps and handmaids of *Arts* and *Sciences*, *Tongues*, *and Languages*, are thought by some to be *the mark of the beast*; and to name the Universities, *sive serio sive joco* (which was the decree *of Paul the third*) accounted the brand and badge of heresie. But *though Israel play the harlot, yet let not Judah sin*: though *ignorance be canonized as a Popish Saint in the Romish Rubrick and Calendar*; though ignorance be adored and worshipped as the mother of their devotion, and her children ask her blessing; yet *let wisdome be justified of her children*: let as many as pretend to sobriety of mind and ingenuity, and modesty of spirit, account learning and the nurseries of learning (I mean the Universities) as worthy of double honour. And let me herein applaud and magnifie the happiness of their condition to whom I now speak, who are all *Prophets*, *or Prophets sons*, and live here as in *another Naioth*, *the school of the Prophets*: yea let me freely bespeak you in the word of Christ to his disciples, *Mat.* 13.16,17. *Blessed are your eyes for they see, and your ears for they hear: For verily I say unto you that many Prophets and righteous men have desired to see those things which you see, and have not seen them, and to hear those things which you hear and have not heard them.*

(i) *Illotis pedibus sanctuarium Domini ingressi sunt. Reynol. Collat. cum Hart. c.* 2.

And so I pass to the third Proposition.

3. *Those things that are separate and set apart to publick worship, and thereby consecrated to God, they must not be*

3. *The third Conclusion.*

be alienated in the property, and perverted to prophane and common uſe.

Holineſs ſtampt upon ſundry things under the law

There were ſeveral things that had the *ſtamp and print of holineſs under the law*, like unto the high Prieſts Mitre with this inſcription, *Holineſs unto the Lord.*

1. The holy place.

1. There was an *holy place, when ye ſhall ſee the abomination of deſolation ſtand in the holy place*, *Mat.*24.15. it is the ſanctuary, or Holy of Holies.

2. An holy time.

2. There was *an holy time, if thou turn away thy foot from doing thy pleaſure on my holy day* Iſa.58.13. *and that was the Sabbath.*

3. An holy perſon.

3. There was *an holy perſon, let thy Thummim and thy Urim be with thy holy one*, *Deut.*33.8. and that was *the Prieſt.*

4. An holy part or portion.

4. There was an *holy part or portion*, which was ſeparated and ſet apart as the maintenance of the holy perſon, which paſſeth under the name of the *hallowed things*, *Deut.*26.13.

The time will no way permit and ſuffer me to glance at all theſe, I ſhall only touch upon the Churches patrimony, the Miniſters portion, which God himſelf is pleaſed to phraſe, *Tithes and Offerings.*

A double ground of the holineſs.

There is a double ground or reaſon of their holineſs.

1. *Humane donation or dedication.*

2. *Divine claim and challenge.*

1. Humane donation or dedication.

1. The firſt ground of their holineſs is *Humane Donation or Dedication*, of men devout and pious in their generations, who bequeathed them to God by way of legacy or inheritance in their laſt will and Teſtament; and certainly it was as lawful for them to *make God their Heir or Legatee*, as any of the ſons of men; and being ſuch, he is not to be *defeated of his legacy, or diſſeiſſed of his inheritance.*

For as the Apoſtle tells us, *Gal.*3.15. *though it be but a mans teſtament, yet if it be confirmed* κεκυρωμένην *no man diſanuls or adds thereunto; and if he adds not neither* προσεπιδιατάσσεται *then can he take it quite away.*

The ſecond ground for the holineſs of the Churches patri-

patrimony *it divine claim and challenge*, whereby he ſeparates and reſerves it to his own worſhip and ſervice. For *God is the high and mighty poſſeſſor of Heaven and Earth*, the Lord Paramount of the whole world; who as he commands *the ſeventh part of our time*, ſo doth he require *the tenth of our ſubſtance as his own peculiar, all the tithe of the land, whether of the ſeed of the land, or of the fruit of the tree is the Lords, it is holy unto the Lord*, Levit. 27. 30. and being ſuch *is not to be alienated, invito domino, without the conſent of the owner.* And if the queſtion be here moved whether a thing that is dedicated through ignorance or ſuperſtition, may not be altered in the uſe and converted to another and that a better end, the example here in the Text may ſerve as an anſwer to this query. For the *Cenſers of Korah and Dathan* even *by Gods appointment* muſt be imployed for a covering of the Altar, and that becauſe, *though erroneouſly, yet they offered them before the Lord, therefore they are hallowed.* Add hereunto the joint atteſtation of the heathen and that drawn from thoſe common principles and apprehenſions, which like unto ſo many ſeeds and ſparkles are naturally ſown and raked up in the hands of children (k) *Nos dicimus (quod pueri ſolent) quæ recte data ſunt eripere non dicet*, ſaith the Heathen *Plato*: Do but ask children and they will acknowledge this much, and ſubſcribe unto it as an undeniable and undoubted truth. Thoſe things that are well given, are not to be devoyed into another hand, or diverted from their main end: For though there may be an alienation from *the particular end & intention of the Donors*, wherein through ignorance they erred; yet *from the general and ultimate end, and that is the maintenance of God's worſhip, they may not, they muſt not be alienated.*

(k) *Plato Philib. Semel deo dicatum non eſt ad uſus humanos ulterius transferendum. 6. Decret. de Regul. juris. Si facta ades ſit, licet collapſa ſit jam religio tamen ejus occupavit ſolum. Plin. 2. Epiſt. Lib. 10. Epiſt. 74. 75.*

And herein a ſpecial Caution is to be had that we tranſfer them not to our proper uſe, or tranſlate them to our private benefit and advantage, *flying upon the ſpoil after* Saul's *example*, and too too nimbly fingering the *wedge of gold*, and *Babyloniſh garment*, which was the

ſin

sin of Achan. The reason is rendered by great Saint *Augustine*, (l) *Ut appareat nos pietate ista destruere, non avaritiâ*; That it may be evident and apparent unto all, that we have altered the property out of zeal to God and his glory, not for filthy lucre sake, and the *love of* Balaam's *wages, the wages of iniquity*; That we have not acted his part, and pleaded the cause of religion, as he did the cause of the poor. *Quorsum hæc perditio? to what purpose is all this waste? why was not the ointment sold for three hundred pence and given to the poor. This he said not that he cared for the poor, but because he was a Thief, and had the bag and bare what was put therein*, John 12. 56.

(l) *August. Epist. 154. ad Publicol.*

There are many pretending and professing Christians, that care as little for religion as *Judas did for the poor*, yet would be thought affectionate well-willers and fast friends unto it. Nor is it much to be wondered at, seeing whatsoever they say and doe *is for the bags sake* whereof they are the Keepers; Which occasioned that great and sad complaint of *Calvin upon the alienation of the Church Lands at the reformation in* Geneva; *I well see (saith he) we have taken away* Judas *his purse, and given it to the Divel.* And yet nevertheless things formerly dedicated and devoted to a false, may justly be consecrated to the honour of the true God, and that by the special warrant and express command of God himself. Thus *the silver and gold, the vessels of brass, of iron, of the city of* Jericho *must be brought into the treasury of God*, Josh. 6. 19. And *the wood of* Baal's *grove cut down by* Gideon, *must serve as fewel for* Gideon's *sacrifice*, Judges 6. 26. And when things formerly abused to Idolatry are afterwards converted to God's worship and service, (m) *Hoc de istis fit, quod de ipsis hominibus cum ex sacrilegis & impiis in veram religionem mutantur*, saith Saint *Augustine* excellently in his hundred fifty fourth Epistle to *Publicola*. Herein it happeneth with *the things thus converted, as to the persons of men converted* and changed themselves, when of sacrilegious and impious wretches they become devout

(m) *August. Epist. 154. ad Public.*

devout and holy Chriſtians. *This is not the perverſion but converſion of the things*; Like unto the *paring of the nails*, and the *ſhaving of the hair of the Heatheniſh captive*, whereby the woman was made a perfect proſelyte and *true Iſraelite*.

And if it be demanded and asked in the ſecond place, whether it be not in the power of the State, to alienate the Churches portion, and to diſpoſe of it to civil and common uſes: Though I hold it neither prudential nor ſafe to reaſon the power of States; and it was but a piece of diſcretion in that *Philoſopher* who would not diſpute it with the *Emperour Adrian*, modeſtly excuſing himſelf in that manner; *That it was but reaſon to yield to him, that commanded thirty Legions*: Yet ſo much may be truly and piouſly affirmed in the cauſe of God, and his Church; That as *the rule of juſtice* binds men to a *ſuum cuique* to give every man his own; ſo *the Rule of Religion obligeth* much more ſtrongly to afford God his dues and rights, and that his part and portion ſhould be held as ſacred and inviolable. *Give unto* Cæſar *the things which are* Cæſar's; *and unto God, the things which are God's*, Matth. 22. 21. There are *quæ Cæſaris & quæ Dei*; and theſe muſt neceſſarily be diſtinguiſhed from each other. And though *the Power of States* may reach to a *meum* and *tuum*, mine and thine, yet can we not conceive it to be ſo far extenſive as to fetch in God's peculiar. And albeit we may give unto God that which is *Cæſar*'s, we muſt not give unto *Cæſar* the things that are God's; leſt otherwiſe we fall under the guilt and cenſure of the Heathen, in the words of *Tertullian* (n) *Majori formidine obſervatis* Cæſarem *quàm ipſum de Olympo Jovem*; *ye ſhew more reſpect and reverence unto* Cæſar *then unto God himſelf*. And in caſe this be done, God who is a righteous Judge adjudgeth it *as flat robbery*; *Will a man rob his God? (a meer natural or Heathen man) but ye have robbed me in Tiths and Offerings*, Mal. 3. 8. This robbing of God is a ſin of an high ſtrain and no way inferiour to *Idolatry*. *Thou that abhorreſt Idols, doſt thou commit ſacriledge?* Rom. 2. 22. where by Saint *Paul*'s *Clymax or*

(n) *Tertul. Apolog. cap.* 27.

gradation, ſacriledge is a degree or ſtep above Idolatry it ſelf. And as *theft* is a capital crime and a deadly ſin to the Author by the law of the Land; even ſo is *ſacriledge* every way as puniſhable by the law of God. An accurſed ſin that carries a curſe with it, and that not only to particular perſons, but to a whole Nation: *Ye are curſed with a curſe; for ye have robbed me, even the whole Nation*, Mal. 3. 9. And it is worth the obſerving how God hath puniſhed this ſin even in Heathen men who knew not God, in bewraying the irreligion and atheiſme of their diſpoſitions and their open diſhonour & deſpight to their falſe and feigned Deities. I will only point at a double Inſtance; the one of the *Grecians*, the other of a *Roman*.

The firſt Example is that of the *Grecian* who offered violence to *the Temple of Pallas*.

Virgil. Æneid. 2.

Corripuere ſacram effigiem manibuſq; cruentis,
Virgineas auſi Divæ contingere vittas.

And mark what followed.

Ex illo fluere, & retro ſublapſa referri, ſpes Danaum.

Ex illo fluere the ruine of the *Grecians* flowed from hence as the immediate and the proper cauſe; or *ex illo fluere*, from that very time they never dawned good day, nor held up their head after.

(o) *Lactant. de orig. error. lib. 2. cap. 8. Mente captus eſt, & amiſſis duobus filiis in Illyrico militantibus, ſummo animi mœrore conſumptus eſt.*

The ſecond Example is that of the *Roman Fulvius* the *Cenſor*, reported by (o) *Lactantius*, who having uncovered the *Temple of Juno Lacinia*, and taken from thence *marmoream tegulas*, certain marble tiles, *therewith to cover his houſe*; he *forthwith grew diſtracted*, and bereav'd of his wits: *ſoon after loſt his two ſons* in battel *as they were warring in* Illiricum & *himſelf conſumed and pined away to death*. And this leads me to the fourth & laſt Propoſition.

4. *The ſins and puniſhments of our Anceſtors ſhould ſerve as ſo many ſigns and examples unto ſucceeding generations.*

4. *The fourth Concluſion.*

There are ſundry ſorts of ſigns, *ſignum militare*, *ſignum memoriale*, *ſive exemplare*, A military, or memorial ſign.

There is a *military ſign or enſign*, the propertie whereof is to congregate ſouldiers together, and cauſe their repair to their colours; and in this reſpect the prophet foretold of *Chriſt*, *he ſhall ſtand for an enſign to the people, to it ſhall the Gentiles ſeek*, *Iſa* 11.10. There

There is *an exemplary or memorial ſign*, and of this kind was *Lots wife*, who had a mark of remembrance ſet upon her forehead, *remember Lots wife, Luke.* 17.32. and was purpoſely turned into a *pillar of ſalt, ut exemplo ſuo nos condiat*, to ſeaſon us with her example. Such a ſign was *Corah* here in the Text, as a *publick monument or memorial*, Numb. 26.10. *And the earth opened her mouth and ſwallowed them up together with Corah, when that company died; what time the fire devoured two hundred and fifty men, and they became a ſign, exemplum omnium oculis expoſitum ſicut ſignum erectum:* an open example expoſed as obvious unto every eye, like unto *a ſtandard* ſet up in the head of an Army, as *Junius* gloſſeth upon the place. (p) *Junius in Loc.*

There are ſeveral kinds of puniſhments. Three kinds of puniſhments.

1. Αμυντικὰ. 2. Τιμωρία. 3. Παραδείγματα.

There are Αμυντικὰ, that reſpect the inſtruction and correction of the party, and there are Τιμωρίαι that ſeem to intend the confuſion and deſtruction of the offender. And there are Παραδείγματα that ſerve as patterns and preſidents unto others (q) *Deus in ſingulis rebus poſuit exemplorum formam ut ſit quod imputet imitantibus prima peccata*, ſaith *Optatus*: God hath ſet the ſeal and ſtamp of examples upon the actions and ſufferings of wicked men, that ſo he might the more juſtly impute unto thoſe the imitation of former ſins who will not be forewarned and amended by their puniſhments. And it is very remarkable that God never puniſhed any ſin in a more exemplary and ſevere manner then that of *Corah* and *his Rebels*. For the earth opened her mouth, ſwallowed them up quick, and then ſhut her mouth upon them; (r) And *leſt the ſuddainneſs of their death ſhould ſeem a benefit, as they were not deemed worthy to live; ſo neither had they the priviledge to die*: They were forthwith incloſed and ſhut up in the priſon of the grave; *Ante ſepulti quàm mortui* (as *Optatus* hath it) and buried before dead. True indeed (may ſome men ſay) it was ſo in former times, but ſuch like inſtances are long ſince antiquated, and out of date. There is *now no earth to ſwallow men up quick*, as it did *Korah* and (q) *Optat. lib.* 1.

(r) *Et ne beneficium de mortis compendio conſequi viderentur, dum non eſſent digni vivere, iis nec mori conceſſum eſt. Optat. lib.* 2.

his Rebellious Rout; there is now *no fire that comes down from* Heaven to conſume men, *as it did the two hundred and fifty that offered incenſe*: If there be any that reaſon in this manner, they may be returned the ſame anſwer that was ſometimes rendered by *Optatus* to *Parmenion* the *Donatiſt*, (t) *An quia talis vindicta modo ceſſat ideo tibi cum tuis vindicas innocentiam.* And is it even ſo that becauſe divine vengeance forbears to diſplay & manifeſt it ſelf as in former times, therefore thou and thine preſume themſelves innocent? nothing leſs: For even as Fathers are not wont to correct their unruly children in the ſelf ſame manner and faſhion being grown up to riper years as when they were young and tender; Even ſo God hath not the ſame diſcipline and method of puniſhment under the Goſpel, which he ſometime had under the Pædagogie of the Law. It is St. *Chryſoſtomus* compariſon, God doth not now ſo frequently ſcourge men with the rods of temporal chaſtiſements, but in the ſtead thereof inflicteth ſpiritual judgements, in giving men up to their own hearts luſts, to vile affections, & which is worſt of all, to a reprobate ſenſe (as he dealt with the Gentiles) and ſo reſerves men to eternal puniſhment. (t.) *Ad exemplū præſens pœna præceſſit, ſecunda judicio reſervabatur*, ſaith *Optatus*; As the place is well reſtored and corrected by *Merick Cauſaubon*, *God's preſent puniſhment goes before as an example; but as for the ſecond it is deferred and delayed, until the latter judgement.*

(t) *Optat ibid.*

(t) *Optat. lib. 1.*

I conclude all with the *Oracle* of the *Wiſe man*, Prov. 20. 25. *It is a ſnare to a man who devours that which* is holy. There are three properties of a ſnare. 1. *It is laid ſecretly.* 2. *It catcheth ſuddenly.* 3. *It holds ſurely.* And *as a bird being taken in a ſnare is oft-times held by the leg or wing until the evening, or the coming of the Fowler.* Such *a ſnare is an uſurpation of the office of the Miniſtry*: ſuch a ſnare *is the invading the part and portion of the Miniſter*; wherein men may lie hampered and intangled, *till the evening of death, till the coming of God to a particular or a general judgement: Then ſhall be brought to paſs the ſaying that is written, It is a ſnare to a man to devour that which is holy, and will end in deſtruction.*

THE

The Christian Mans

TASK,

EXPLAINED & APPLIED,

IN TWO

SERMONS:

THE FORMER

Preached before the Maior, and Court of Aldermen of the City of *Norwich* in *Newhall* Chappel in the Forenoon.

THE LATTER,

In St. *Andrews* Parish, in the Afternoon, the same day.

Nisi ego mihi quis mihi? & cum ego mihi, quid ego? & nisi nunc quando? Hillel senex apud Drusium, Apothegm. Ebræor. pag. 9.

LONDON,

Printed by *T. C.* for *Will. Rands* at Fleet-bridge. 1659.

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The Christian Mans TASK.

PHIL. 2. 12.

Work out your own salvation with fear and trembling.

The Introduction.

HOw beautiful upon the mountains are the feet of him *that bringeth good tidings, that publisheth peace, that bringeth good tidings of good things, that publisheth salvation*, Isa. 52. 7. And what the Prophet *Isaiah* stiles the *publishing salvation*, the Apostle Saint *Paul* who copies out the substance of the same sentence, *Rom.* 10. 15. renders *the preaching of the Gospel of peace*, the Ministry of reconciliation, and the joyful message of mans salvation. And herein lies the difference betwixt the terms and tenor of the first and second Covenant: The promise of the first Covenant of *works* was *life*, *Do this and thou shalt live*, as being the just reward of *Adams* obedience, had he continued in the state of innocence and integrity: But the priviledge of the second Covenant of *grace* is *salvation*, and runs in this manner, *Believe and thou shalt be saved*; which is the restauration

of

of a lapsed creature, a decayed and a destroyed sinner, by wilful Apostasie and disobedience. *And how beautiful are the feet of him that publisheth salvation? Et si Pedes quid ora?* and if *their feet are thus beautiful*, what then are their *mouths*, that are as silver Trumpets to sound it forth in our ears? So that a Gospel Text that treats of salvation, as the argument and subject matter, cannot but find welcome entertainment, and prove worthy of all acceptation. And yet there is somewhat required on our part by way of Duty, to interest us in this salvation, *work out*. And this duty hath a condition appendant and annexed, *with fear and trembling*. But I must not open my sacks by the way; and yet as *Joseph's* brethren upon the opening of their sacks, found every man his money in the mouth of it, *Soluto sacco reluxit Argentum*, as *Ambrose* speaks of that of *Benjamin*; even so upon the first opening of the Text, there appears Silver in the mouth of it, there is choice and pretious matter contained in it.

Not to trouble you, or spend time about the connexion and coherence of the words; Therein following the example of Wire drawers, who further and forward their work by going backward,

The Text as it lies before you, contains in it an Apostolical precept and injunction of a duty, no less excellent than necessary, the summe and substance of all other.

And herein there are two specialties.

The Division of the Text.

1. The matter of the duty in the first clause, *Work out your salvation*.
2. The manner of the duty in the later, *With fear and trembling*.

In the matter of the duty, there are two circumstances that present and offer themselves to consideration.

1. The Means, *Work out*.
2. The End, and that double.

1. *Finis cujus*, The end for what, *Salvation*.
2. *Finis cui*, The end for whom, *Your own*.

Or

Or if you will you may branch them into these two particulars.

1. The exercise of the Act, both in the intension and extension of it, *Work, work out.*

2. The specification and appropriation of the object, *Your own salvation.*

I shall make them up as they lie in order, and first of the exercise of the Act in the matter of the duty; *Work out.*

Six things there are implyed in the exercise of the Act or Duty, which is not barely ἐργάζου, but κατεργάζου, not *work*, but *work out*. Some in the worker, other in the work, or manner of working.

The first general part of Text.

The matter of the Duty, and therein the exercise of the Act, *Work out.*

Six things implied in the Act or Duty.

1. Liberty and freedom of will in the worker.

2. Necessity of the work, as the means unto the end: no working, no salvation.

3. The difficulty of the work, it is a work, and that painful and toilsom, not a pastime or recreation.

4. Industrious diligence in the prosecution and pursuance; it is not simply *work*, but *work out.*

5. A proficiency in the work of sanctification, and a progression unto perfection.

6. The duration and continuance of the work, till we arrive and attain to salvation.

The first particular pointed out in the exercise of the Act, is liberty and freedom of will in the Worker.

1. First, liberty and freedom of Will in the Worker.

To Will is as natural unto man, as for the Sun to shed forth light: and Liberty is as inseparable from the Will, as Light from the Sun, without which it cannot subsist. Every creature works after the inbred principle of the nature; natural Agents being determined unto one, without the inclining to the contrary, or suspending the proper action, out of necessity of nature. And the Will being placed ἐν μέσῳ, in the reasonable part of the soule is first set on work by the deliberate act of the understanding, and then (*a*) acts in a voluntary manner: and were it not thus free, it were no Will at all. But though to Will is a natural and essential property, yet so far

(*a*) *Non sicut in lapidibus insensatis, aut in iis in quorum natura rationem aut voluntatem non condidit Deus, Salutē nostram operatur. Aug. de Pec. merit. & remiss. lib. 2: cap. 2.*

yet so far forth as it respects a supernatural and spiritual good, it is an effect of special and saving grace; And albeit the Will is free of it self, yet *till Christ make it free it is not free indeed*. Nor doth it obtain grace by freedom, but freedom by grace, as (b) *Austin* rightly resolves and states the question; even as a wall cannot reflect heat, or light, till the Sun hath first shined upon it; Nor the Ecco resound a noise or voice, till the voice be first uttered; and the Wax could not receive the impression of the Seal, unless the seal had been first stamped upon it; No more can the Will move freely to a supernatural good, unless it be prevented and determined by the work of grace. And the Text seems to import as much, Work out your salvation, and not your conversion; For good works do not go before, but follow after justification; neither is the Will an Agent, but a meer Patient in the first Act of conversion. But being once (c) acted it acts, and first moved of God, it then moves it self; when God hath once touched and tuned us like unto a musical instrument, we then yield a melodious harmony; when the Spirit of God, *the wind that bloweth where it listeth*, imbreaths us with the fresh gales of his grace, we then turn about like a Mill. The regenerate being once wrought by grace, do then freely work according to grace; even as the point of a Needle being once touched with a Loadstone, moves towards it of its own accord. Nor doth Saint *Pauls* exhortation presuppose any inward strength and power on our part, though charged upon us as an expres command: for as he that affirms there is virtue enough in the pool of *Bethesda* to heal an infirmity, if a man had power enough to put himself in, doth not thereby grant that a man hath strength for performance; Even so Divine promises and precepts, and this amongst the rest, shew only what we ought, not what we can; our obligation, not our ability; and they are not the measure of our strength, but the rule of our duty.

There is not any thing of greater excellency then the grace of God, and is fitly resembled by the Prophet

Isa.

(b) *Humana voluntas non libertate gratiam sed gratia consequitur & libertatem. Aug. de Correp. & Gratia ad Valent. c. 8.*

(c) *Agite agentis & tum bene agis, cum à bono ageris. Aug. de verbis Apost. Serm. 13*

Isay 55. 1, 2. To *Wine, Milk, Bread, Waters*; for the sufficiency, all-sufficiency that is to be found in it, as being both meat and drink, a full and perfect nourishment, all in all unto the soul. And that which is required on our part for the procuring and obtaining of it, is onely to thirst and come, *He every one that thirsteth, come ye to the waters*, verf. 1. and both these are from God (d) *Ab ipso nobis est quod ad fontem sitientes venimus & qui se nobis tribuit ut bibamus*, saith *Fulgentius*. It is God that affords *aquam & sitim* (as *Gregory* speaks) *that gives water to quench our thirst, and thirst to desire water.*

(d) *Fulgent. ad Monimum. Lib. 1.*

There is a preventing and a following grace within, yet without us, in us, and with us, and both grounded upon that Text of Saint *Paul*, 1 Cor. 15. 10. *By the grace of God I am that I am; And his grace which was bestowed upon me was not in vain: but I laboured more abundantly then they all, yet not I, but the grace of God which was with me.* Being and working both come from Grace; it is Grace that layes the foundation of this mystical Temple, as *Zerubbabel* did of the material: And it is grace too, that sets up the roof after his example; *And he shall bring forth the head stone thereof with shouting, saying, Grace, grace unto it*, Zach. 4. 7. Not nature nor free will nor merit, but grace, grace to it. And howsoever Saint *Pauls* exhortation runs in the Active, *Work out* in the Text; yet are the words elsewhere rendered in the Passive, *Act. 2. 40. Save, Be ye saved.* And the Apostle Saint *Paul* puts the matter out of question, Eph. 2. 8. *By Grace ye are saved through Faith,* (e) *not of your selves, it is the gift of God.*

(e) *Hoc est opus Dei, ut credatis in eum quem misit ille. Joh 6. 29. Non dixit hoc est opus vestrum, sed hoc est opus Dei, ut credatis in illum quem misit ille, ut qui gloriatur in Domino glorietur, Aug. in Joh. Tract. 25.*

This was the common opinion of the Heathen, that there was a principle of vertue implanted in mans nature, without going out of himself, and borrowing ability from another. (f) *That we live is the gift of Gods; sanctè vivimus. Turpe est fatigare Deos: Quid votis opus est? Fac te*

(f) *Deorum munus est quod vivimus, nostrum quod felicem. Senec. Epist. 31.*

that we live well is of our ſelves. And to what end ſhould we trouble and tire God with the importunity of our prayers; Fac te felicem, Thou mayſt be happy if thou wilt. * *Thus while they made men free, they made them ſacrilegious.*

* *Eum ut faceret homines liberos, feciſſe ſacrilegos. Auguſt. de Civer. De civit. Dei. Lib. 5.*

And there is much of the ſame rank blood, that runs in the veins of profeſſing Chriſtians, the Pelagian and the Papiſt: and if we compare the words of the Text with thoſe that follow, they will ſoon ſtop the mouth of both. The Pelagian challenging Saint *Pauls* precept even at the firſt ſyllable, (*Work out*) as a pregnant proof of the liberty of the Will; And the Papiſt concluding the merit of Works from the *working out of our ſalvation*. And yet both cunningly ſuppreſs what Saint *Paul* ſubjoins and immediately inferrs; *For it is God that works to will*: He doth not give power alone, and leaves the will to elicite its own Act, but works to will: where then is the Free will of the Pelagian? *And to do*; how then can the Papiſt evince their Works to be meritorious? Let no man then put aſunder theſe two parcels of Scripture, whom St. Paul, yea God himſelf hath thus joined together. And as our Saviour ſpeaks in another caſe, *Joh.* 5. 17 *My Father works hitherto and I work*, ſo Gods working and mans working, his efficiency and our concurrence and co-operation muſt both go hand in hand; for though it be God that works the Will, yet are not we ſtocks and ſtones, that have no Will at all; and albeit it be he that works the deed, (g) *Non quaſi ut dormientes, non quaſi ut non conemur*; yet not that we ſhould ſnort after the manner of ſleepers; and no way ſecond it with our endeavours: *That God who made us without us, will not ſave us without us, but we likewiſe muſt work out.*

(g) *Totum ex Deo non tamen dormientis, non quaſi ut non conemur, non quaſi ut non velimus. Aug. de verb. Apoſt. ſerm.* 15.

(h) *Qui fecit te ſine te, non juſtificat te ſine te. Ibid.*

2. Neceſſity in the work.

Secondly, the Act of working imports the neceſſity of the duty for the attaining of ſalvation as the end. It is the ſpeech of *Eliphaz* in *Job* 5. 7. *Man is born to trouble, as ſparks flie upward*: that is, naturally and of their own accord. And many men by nature are of an unquiet and reſtleſs diſpoſition; like unto Quick-ſilver, that hath

hath a principle of motion but not of rest: Or as a Mill if no grist be cast into it, it then grinds it self. There is no earthly commodity that can be procured or purchased without the price of labour: *No penny can be expected at night, unless men take pains in the vineyard, and bear the burden and heat of the day.* Nor will the penny of eternal life be afforded upon other terms and conditions; no salvation without working.

It is not enough to desire it, and to let fall *Balaams* wish, *Num.* 23. 10. *Let me die the death of the righteous, and my last end be like his.* Yea, it is altogether unreasonable and preposterous to bestow an hankering and faint velleity upon the end, without the lawful use of the means. Nor must we say of the *water of Life*, as *David* sometime spake, *of the water of the well of Bethlem*, 2 Sam. 23. 15. 16. *O that one would give me to drink of the water of the well of Bethlem, which is by the gate: But as the three mighty men brake through the Host of the Philistines, and drew water, and took it, and brought it to David*; Even so we must not long and linger after *Davids* example, O that some would give me to drink of the water of Life; but we must break through all opposition and intervening difficulties that obstruct and block up the way, and hinder us in the undertaking. For as in nature the concupiscible and irascible faculties are both joyned and twisted together, like to several threds of the same cord and cable in the inferiour and sensitive part of the soul; So must the desire of the ultimate end, be enforced and seconded with the use of the most proportionate and proper means in the working out of our salvation.

God hath three several places in the World, saith Saint *Basil.*

1. *Heaven*, that is θησαυρισμὸς, Gods Store-house, or Treasure, the place of reward and recompence.

2. *Hell*, that is ἀποθετήριον, Gods Gaole, or Prison, where men are fast bound in chains of darkness.

3. *Earth*, a middle place betwixt both, and that is ἐργαστήριον, Gods Work-house for *the working out of our salvation.*

The

The necessity whereof is commended unto us, under a threefold consideration.

1. To evidence the truth of our profession.

First, to evidence and exemplifie the truth of our profession by the effects and fruits of it; for as Faith justifies the person in the sight of God, so do Works justifie our Faith in the eyes of men. And hence it is, that as Saint *Pauls* former Epistles contain & confirm at large our entire justification by faith alone, against the legal and Jewish Justitiary; so the later Epistles of Saint *James*, *Peter*, and *John* precisely press, and earnestly urge the exercise of Works and new obedience against the carnal Gospeller, and loose Libertine, as is well observed by *Chemnitius*.

It was a scornful Sarcasme that was cast upon the professors and profession of Christianity, by him who was a second *Elymas*, full of all subtilty and mischief, that enemy of all righteousness, *Julian* the *Apostate*, Οὐδὲν ἄρα τὸ πίστευσον τῆς ὑμετέρας ἐστὶ σοφία, as *Gregory Nazianzen* reports it, *You Christians have nothing else at your tongues end, nothing in your mouths and hearts but Faith, Faith, Believe, and then all is well.* And the selfe same charge and challenge that stale frump and jeer, is renewed by our Adversaries of the Church of Rome the Papists, who stick not to proclame us to the world, with a full and foul mouth, as *Solifidians* and *Nullifidians*; and to brand our Religion with that odious nickname; *Calva Calvini fides, The bald faith of Calvin*: This they affirm γυμνῇ κεφαλῇ, with a bare and bald head, and therein shew that they have not so much as one hair of honest men: An impudent and shameless calumny purposely devised by him, who is a lyar and the Father of it, and most opprobriously and injuriously obtruded upon the Protestant party, and reformed Churches: The sounder part whereof, (*) reverences *Faith as a spiritual Dorcas, that is full of good works*, with which it is evermore attended and accompanied, as individual and inseparable companions. And in case works be wanting, they make no other account and reckoning of such a kind of Faith, then a bare name without a thing, a sign without a thing signified

(1) *Nazianz. Orat. 1. cont. Julianum.*

(*) *Sicut substantia fundamentum est omnium accidentium; sic fides omnium virtutum & donorum. Bonavent. Serm. de Sanctis. Ex fide erumpunt bona opera. Luther.*

signified, a shadow without a substance, a body without a soul, *A dead faith*, as St. *James* makes out the comparison, *Jam.* 2. 26. *For as the Body without the Spirit is dead, so faith without works is dead also*; A meer Seeleton and carkass of it. Faith indeed is a more inward and radical grace, of a spiritual nature, *without flesh and bones*, as our *Saviour* concludes of every *spirit*; But good works are *Fides incarnata* (as *Luther* stiles them) Faith manifested in the flesh, which may be seen and felt of others. And in this sense though somewhat beside it divers of the Ancients expound those words of the Apostle, 1 Cor. 15. 46. *That is not first which is spiritual, but that which is carnal*; referring it to faith and works, and preferring works before it. Not to enter the list of a comparison, which of them should be the greater, a question that sometimes happened amongst Christ's Disciples, and yet a little to illustrate the matter by a similitude; Faith is as the inward wheels of a Clock that move it, and make it go: Works are as the Hand or Finger of the Dial, which though it be no cause of motion, yet is it an evident sign how the Clock goes within, and outwardly points forth the hour of the day to the Traveller in the streets. Thus is Faith discerned and descried by our Works.

2. To improve and encrease grace.

Secondly, working is necessary for the improvement of grace received, which though *freely* given, yet must it be encreased by our pains and industry in renewing and repeating the several acts of it: Even as the fire that came down from Heaven upon the Altar, yet being once kindled it was maintained by the addition of new wood and fuel. (k) Ἀκαμάτοις λαβόμεν τὴν χάριν ἀλλὰ διὰ ναμάτου δεῖ φυλάξαι τὴν χάριν. *Though we receive grace without labour at the first, yet can we not preserve it without labour*, say the blessed Fathers of the first *Nicene* Councel.

(k) *Concil Nicen.* 1. *part.* 2. *cap.* 31.

3. To attain and gain salvation.

Thirdly, working is necessary for the attaining of salvation, as a condition of an obligation, as motion unto rest, as the way to the end of the journey, and the means unto the end. For as in nature there can be no passage

from

from one extream to another, but by a middle that intervenes and comes between, and so unites and joins them together; No more can we be translated from a state of corruption, to a state of happ nesse but by working as the means. We must not look to commence in Heaven, *per saltum, to skip and leap into it*; neither nature nor grace allow it.

The greater part of the world would have glory without grace, and happinesse without holinesse; like to the Roman Dictator *Sylla*, that had rather be sirnamed *Felix* then *Pius*. Fain would men receive the wages, and yet not do the work, but in vain and to no end; For life eternal is resembled by a Crown, which they alone wear that run, yea *so run that they may obtain*. And as the old Romans gave the obsidional Crown to him that had delivered a City from the siege of the enemy, and that made of the grass and flowers of the besieged City; Even so doth God reward men according to their works, and sets them as a Crown upon their head. Let this be granted as an undoubted truth, that salvation is a reward, yet such a reward as issues out of meer bounty and liberality, no wages or due debt. Nor is it given *Propter factum sed pactum*, not for the worthinesse of the deed done, but by a (k) promissory obligation and engagement, by way of covenant: working is the means whereby, not the cause why we come to salvation: and though it be stiled our salvation, yet is it as Faith and Repentance are termed ours, being in us, but not of us; and actions and passions denominate the subject, and not the cause. God only is the efficient cause and author, and man the proper subject, or object of it.

(k) *Bona opera non sunt causa regni sed via regnandi. Bernard. de Liber. Arbit.*

For though works be never so necessary in themselves, both in regard of their presence and instrumental efficiency, as a condition, means, and way, *ordained by God that we should walk in*, yet must we not set so high a rate upon them, as if they were a sufficient price for Heaven, any way adequate and equivalent in proportion to the recompence of reward. This alone is fitly compared to

the

the penny in the Goſpel, and money (as the wiſe man ſpeaks) *anſwers all things*, and is the meaſure and rule of all, but is not to be bought and ſold at all. It was the ſacrilegious errour of *Simon Magus*, to conceive that the gift of God might be purchaſed with money: and it hath a ſpice of his ſin, and may ſo paſs for a kind of ſpiritual Simony, to think that ſalvation which is the gift of God may be procured with our labour. The Papiſts indeed have coined a counterfeit and baſe money of merit to buy Heaven withall, and though it hath none of Gods image and ſuperſcription, yet would they give that unto God which is none of Gods: as if they were to truck and chaffer and barter with him by way of merchandiſe, and to deal with him upon the ſtricteſt terms of commutative juſtice. Hear them ſpeak in their own language; *Opera bona mercatura regni cœleſtis*, ſaith *Bellarmine*, *Heaven is as due to good works, as Hell to bad*: So *Andradius*, *Coſter*, & the *Rhemiſts* on the New Teſtament. Let *Andrew Vega* that proud *Jeſuite*, as the foreman of the Jury give in the Verdict for all the reſt, *Gratis non accipiam, He will rather loſe it, then take it as a free gift.*

Nor do the Papiſts offend more on the right hand then the * Flaccians, and the rigid Lutherans on the left; who decree them as unneceſſary, as hurtful, as dangerous; who pray for Faith without Works, and paſs upon them that deſperate and damnatory ſentence: (*l*) *Ad Satanam ſpectare Chriſtianos cum operibus bonis. That good Works are a Chriſtians Paſport to ſend them packing to the Devil.* Thus is the Doctrine of good Works ſtrangely perverted and corrupted betwixt the Papiſts on the one ſide, and the Antinomians and Libertines on the other; As corn is bruiſed and broken betwixt the upper and nether Milſtone: And the truth of Chriſtianity ſuffers amongſt them, as Chriſt was crucified betwixt two Theeves.

Thirdly the Act of working ſhews the difficulty of the duty, it is not πάσχειν, but ἔργον, no matter on the By, not a ſlight, or eaſie task, but a work, yea a working out.

* *Caniſius lib. 1. de corrupt. verbi Dei. cap. 10.*

(l) *Ad Satanam ſpectare Chriſtianos cum operibus bonis. Lutherani in colloquio Altenburgenſi. Iſta quam docunque excuſentur, certe magnam vim habent ad perſuadendum ſimplici populo, non eſſe facienda bona opera. Bellar. de Juſtific. l. 4. c. 1.*

3. And if that of the Philosopher be true (m) *It is matter of labour to become a meer moral honest man*; what then shall we think of being a Christian, of advancing and aspiring to salvation? surely this must needs require industry and (n) diligence, *labour for the meat that indureth unto everlasting life, Joh.6.27.* tugging and wrestling, *strive to enter in at the straight gate, Luk.13.24.* violence and contention, *the kingdome of heaven suffers violence and the violent take it by force, Mat.11.12.* Not our common swashbucklers who are but a word and a blow, and as if they were of *Lamech's race, will kill a man in their wound and a young man in their hurt*; these are not the violent men here spoken of (o) *not such as exercise violence towards others, but those only who offer an excellent kind of violence to their own wills, as* Bernard *glosseth upon the place*; yea faith it self, which of all other seems most easie, is a work, though it justifies not in that respect (p) *this is the work of God that ye may believe, Joh.6.29.* neither can this work but be exceeding difficult, as being so crosse and contrary to our natural inclinations, a cutting against the grain: A rowing against wind and tide: the climbing and clambering of a lofty Hill: like unto that of *Jonathan and his armour bearer*, upon their hands and feet, betwixt two sharp rocks, *Bozez and Zeneh*: carnal security and presumption on the one hand, and dreadful despair on the other. It is an easie matter to run down an high and steep hill, where the declivity of the place, and the propending weight of the body facilitates the motion and precipitates the descent; But to move and mount upwards so as to *rest in Gods holy Hill*, (as *David* stiles it) *his labor, hoc opus est*; this is an hard and a sore travel, a painful and toylsome work; and though heavy fowls fall down naturally and drop Hell-ward of their own accord, yet must they be even compelled to heaven above, with a kind of force and violence.

5. Difficulty in the work.

(m) *Aristot. Ethic.li.2.c.8.*

(n) *Labor virtutis processus. Ambros. in Psal. 119.*

(o) *Non qui aliis sed voluntatibus suis præclaram inferunt violentiam Bern.in off. Punct.Punct.6.*

(p) *Ideo noluit discernere ab opere fidem: sed ipsam fidem dixit esse opus Dei. Ipsa enim est, quæ per dilectionem operatur, Augustin Joh.an. Tract. 25.*

4. Fourthly, This act of working calls for diligence and earnestness, yea, great hast and speed; for the Apostle

Diligence and earnestness.

saith

saith not only ἐργάσεσθε, *sed* καταργάσεσθε, that is καὶ πολλῆς σπουδῆς καὶ ἐπιμελείας, as (p) *Chrysostome* expounds it, with a sollicitous care and study: *Give all diligence to make your calling and election sure*, 2 *Pet.* 1. 10. σπουδάσατε, ply you or make hast like unto Travellers, who being to measure a long tract of ground in the streights of time, they gather up their feet the faster: or like unto runners in a race who being nimble of body and swift of foot, after the manner of *Asahel*, they leap from place to place *as a young Hart upon the mountaines of Bether*: they presse themselves forward, yea stretch forth their whole body, as St. *Paul* alludes in his own person, τοῖς δ' ἐμπρόσθεν ἐπεκτεινόμενος *Phil.* 3. 13. striving to reach the goal, and to lay hold upon the garland, if it were possible before the time: for a Christian if he gains not ground he loses it, he is soon cast away if he pauses and stops and gives in never so little; he is soon cast behind like unto a Mariner that sailes or rowes against wind and tide, *ad ima relabitur, nisi ad summa conetur*: if he work and work not out his salvation, he can not but work toward his destruction.

(p) *Chrysost. Homil ad Philip.*

Fifthly, Working imports a proficiency of the work of sanctification, and a progression to perfection, *Magis magisque operamini*, as the word is rendred in the Syriack translation; *the path of the just is as the shining light, that shineth more and more unto the perfect day*, Prov. 4. 18. This is the property of the righteous, like unto that of the morning light, which is of a growing and waxing nature till it come to the meridian light, and shines forth in his full might: and it is the high commendation of the Church of *Thyatira*, *that her last works were more then the first*, Rev. 2. 19. There is no ἐκμὴ or consistence of height and stature in grace, as in nature, and it fares with the soul in a spiritual sense, as is reported of the Crocodile, that it grows as long as it lives. And old Age which brings with it sterility and barrenness, as the natural and proper effect, adds to the increase and fruitfulness of the Faithful, *They shall still bring forth fruit in old Age; they shall be fat and flourishing*, Psal. 84. 14.

5. Proficiency & progression.

6. Constancy & continuance. *Conficite. Bez. Ad finem usq; opus perducite. Zanch. in Loc.* καθηρτίσθαι est rem effectam dare, *Rom.* 7. 18 τὸ δὲ θέλειν παράκειταί μοι; τὸ δὲ καθηρτισθαι καλὸν ἐνεστιν οὐ φησιν *Camero. Prælect. in Loc. Tom.* 2.

(q) *Quicquid in calore iracundiæ vel fit vel dicitur. non prius ratum est, quam si perseverantia apparuit judicium animi fuisse Regul. juris ex Digest.*

(r) *Nemo Christianus nisi qui ad finem usque perseveraverit. Tertul. Præscr. adv. Her. cap.* 3.

Sixthly, This act of working includes constancy and continuance, goe thorough stich with it saith *Beza*, bring it to an end saith *Zanchy*; as being not onely a working but a working out. To effect this without all interruptions, *Chasma's* or lesser breaches is altogether impossible: it may be, nay it must be without long discontinuance or palpable declinations; beginnings be they never so good, are but the preface of goodness, and foundation of vertues at the best, and so prove no foundation, unless men build upon them. And albeit a worthy enterprise and undertaking may pass as currant for half the action; *Dimidium facti qui bene cœpit habet*, yet God will not be served by halves, that which is but almost done is not done at all; nor can ought be presumed to be done so long as it remains unfinished. It is a *Maxime* in the civil law (q) *whatsoever is done or spoken in hot blood or anger, is of no effect or force, as being a sudden and rash act, unlesse it be further confirmed and ratified by a deliberate resolution*; So they that are religious onely in heat of blood, hot-spurs in devotion, by fits and starts, and most violent for a turn or two; who follow the chase eagerly till they meet with the hony, as *Jonathan* sometimes did: these I say are of no account and estimation, except they approve & declare themselves to be so in their cold blood, by constancy and perseverance For it is not the receiving but keeping of faith, that quickens the dead soul; they are not the beginnings but the end, that commend a christian: and *Tertullian* is peremptory in the case (r) there cannot be a true Christian that perseveres not unto the end; what is this but to look out of *Sodome* with *Lots* wife, to go out of *Ægypt* with the dissembling *Israelites*? to put the hand to the plow, and then look back, to begin in the spirit and end in the flesh, with the foolish *Galatians* to work, and not to work out? what is this but to render our selves like unto blazing stars or fiery Meteors, that yield a short blaze and shine, and forthwith vanish in smoak and smother? to flirt up from the ground with the frisking Grashopper, and presently

sently to fall down upon the earth; this is it that argues men foolish builders with him in the parable, and affords matter of open contempt and scorn; *This man began to build, but was not able to finish it, Luk.* 14.30.

2. Pass we then from the Act to the Object, whereabout the act is conversant; and that is said to be *our salvation: were there no reward for the righteous, as David* infers with a note of certainty, *doubtlesse there is*; then *were they* (as St. *Paul* reasons the case) *of all men most miserable*: were the reward severed and separated from the work (f) *nihil tam inutile tam stultum quam virtus*, saith *Lactantius*, *there were nothing more vain and unprofitable then Christianity, and true religion*: were it any trivial or light commodity, an ordinary or inferiour kind of good, it were more then questionable whether it would recompense our pains, much lesse satisfie our expectation; and that to pursue it with so great toile and travel, were not to tread in their steps or wanderings who sweat out the spirit and life, of their most stately steeds of great price and value, to gain it may be with much hazard and uncertainty, a small quarry of a small or no price at all? meeting with more pain in the chase, then they find pleasure or profit in the purchase, which scarce entertains them with a supper? And lest such like jealousies should damp and daunt our desires, or rebate the edge of our endeavours; the Apostle tells us, we work for salvation, which will sufficiently requite and repay us for our pains? there is not so great difficulty or tediousnesse in the work, but there is far greater dignity and duration in the reward (for that he ven and earth, time and eternity are not more differenced and distanced each from other if St. *Paul* may be judge, 2 *Cor.* 4.17. *For our light afflictions which are but for a moment,* καθ' ὑπερβολὴν (*which is the word of the text*) *works for us a far more exceeding and eternal weight of glory.*

2. The second thing considerable in the matter of the duty. The specification of the object; *Your salvation.*

(f) *Mercedem si tollas, nihil in vita hominum tam inutile tam stultum videri potest, quam virtus. Lactant. de Justit. lib.* 5. *cap.* 19.

Two things in the object. 1. Excellency, *Salvation.* 2. Property. *Your.*

There are two things that are the common attractives of affection, and are wont to excite and provoke love, (t) τὸ ἴδιον καὶ τὸ ἀγαθὸν, saith the Philosopher, property and excellency

(t) *Aristot. Polit. cap.* 2.

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collency; where the object is amiable and lovely in it self and when it is proper and peculiar to the party, both meet together, and kiss each other in the Apostles precept: such is the excellency that it is no less then salvation; and for the property it is our salvation, *a common salvation* indeed, as St. *Jude* stiles it in the extent and multitude of possessours, yet proper to the owner: and that best becomes every one, that most properly belongs to him; and property and interest is the ground of care and diligence; and where excellency and property fall in each with other, they cannot but wheel on industry in the most secure and sluggish dispositions, and set every man to work.

The very name of salvation is a short notation and description of the excellency, as being the Elixar and quintessence of perfection, the adæquate object, and ultimate end of mans desire. This is the whole man, and without this every man is altogether vanity.

The Syriack and Arabick translations, turn the word σωτηρία into life; and so seemingly neglect not only the Emphasis but the efficacy of the speech: For though salvation be a life, yet all life is not a salvation: And God himself who is blessed for ever, and the glorious Angels, lead a happy a thrice happy life, and yet are no way capable of salvation, (u) which is proper unto those which were sometime wretched and miserable and utterly lost in themselves, and there is a double consideration of it.

1. As an Immunity or Freedom,
2. As a Dignity or high Privilege.

(u) *salus ea est ea vita quæ miseris & deploratæ spei, & perditis hominibus obvenit. Cameron in Loc. Myroth. Evangelic.*

1. Salvation is an immunity and freedom.

First, Salvation is an immunity from misery, a freedome from the danger of the greatest evils, sin, death, and eternal damnation. It is not safety only but salvation; and betwixt these two there is a broad and wide difference. That man may be said to preserve another who prevents his ruine and destruction; But he only can be said to save, that recovers and restores it being lost. Which moved the Oratour, to break forth by way of admiration

miration; (*) *O how great a thing is this ſo great; that it cannot be expreſſed in one Latine word. Is eſt nimirum magnum, qui ſalutem dedit. He ſaves who gives life to the Dead.*

(*) *Hoc quantum eſt! ita magnum ut uno latino vocabulo exprimi non poſſit. Is eſt nimirum Soter, qui ſalutem dedit. Cicer. lib. 2. cont. Verrem.*

Secondly, Salvation is a Dignity and high Privilege, in the ſeveral degrees and ſteps of it.

1. In the inchoation and beginning.
2. In the conſummation and perfection.

A dignity and high privilege.

First, Salvation is a dignity and high priviledge in the inchoation and beginning of it. The foundation whereof is laid in this world, but the roof ſet up in another: *Who hath ſaved and called us with an holy calling*, 2 *Tim.* 1 9. Salvation and calling go hand in hand, and effectual vocation is the firſt fruits, the earneſt, the Livery and ſeiſin of our ſalvation. *This day is ſalvation come to thy houſe* ſaith Chriſt to *Zacheus*, Luke 19. 9. That man who is not ſaved in this life, by receiving Chriſt into his heart, as *Zacheus* into his houſe, ſhall never be ſaved in another, by being received into thoſe eternal habitations.

1.
In the inchoation and beginning.

Secondly, Salvation is a dignity and high priviledge in the conſummation and perfection. An aggregation of all good, a confluence and affluence of all comforts and contentments: The making us free Denizons of the new *Hieruſalem*, the poſſeſſors of the higheſt Heavens, the linking us in ſociety with Saints and Angels, the beatifical viſion of God, and divine tranſformation into the image of his glory. *Salvation is one of Saint Paul's* ὑπερβολαὶ, 2 *Cor.* 12. 4. It is all we can conceive and utter, and all we cannot conceive and utter. *cælum non patitur hyperbolem, the higheſt hyperbole cannot reach the higheſt Heaven.* We can never ſpeak enough, or too much of it. As therefore *Gregory Nyſſen*, treating on the Preface in the *Lords Prayer*, *Our Father which art in Heaven*, *wiſht himſelf wings*, wherewith to mount and fly a pitch proportionable to the height of the Argument; So were there need of ἔπεα πτερόεντα, winged words in preaching of ſalvation, to ſoar a loft according

2.
In the conſummation & perfection.

to

to the ſublimity of the matter. And as *Hierom* reports of the Monks in *Egypt*, that when they heard any mention of the Kingdom of Heaven, and of the glory of the world to come; they all ſtole a ſecret ſigh, and lifting up their eyes to Heaven, repeated the words of the Pſalmiſt, Pſal. 55.6. *Quis dabit mihi pennas ſicut columbæ; Oh that I had the wings of a Dove, then would I fly and be at reſt.* Even ſo the devout meditation of that great ſalvation preſented and held forth in the Text, ſhould work as vehement a deſire in us to fly unto Heaven; *not with the wings of a Dove*, but with the moſt ardent affections and extatical raptures, which are the wings of the ſoul, that ſo we may have a full fruition and enjoyment of it.

Πτερυγας θηλειας ζητουσι πτησεως ουκ ἐπι ὡς περιστερας ἡ πανυπερτατας, ἵνα ὡς το πνευμα ἐκπτερωθεισαι ἡμεν ἐπι τα ἀνω φερωμεθα. Naz. Orat. 17.

Thus have you heard the ſpecification and appropriation of the object, and what it is; We muſt work out *our own ſalvation*. But leaſt I ſhould ſeem to leave ſo myſterious and ſublime a point, ſo excellent and ſo neceſſary a Truth, like unto *Ezekiels dry bones*, without life and breath; Give me leave to propheſie to theſe dry bones, and breath upon them once more, with the ſpirit of Application. And to collect and gather from hence a threefold Corollary and Concluſion.

A threefold Corollary, or concluſion.

1. By way of ſuppoſition.
2. By way of inference.
3. By way of exhortation.

1. First, by way of ſuppoſition.

First, ſeeing it is ſalvation, that is here recommended by the Apoſtle, as the reward of our obedience; And ſalvation is an immunity and freedom from the ſtate of ſin and miſery; We may from hence obſerve, That all men by nature are at a loſs, and in a deſtitute and deſperate condition. For as the Apoſtle reaſons the caſe, 2 Cor. 5: 14. *We thus judge, that if Chriſt died for all, then were all dead.* Had not we been dead in treſpaſſe and ſins there had been no outward cauſe or motive reaſon in the object, That the Captain of our Salvation, and Lord of Life, ſhould purchaſe our life with the price of his own death, had not we been the loſt Sheep, and the loſt Groat in the Parable, there had been no need for *Chriſt to go after*

after that which is loſt, and to ſeek diligently till he find it. This was the end of his coming into the world, as himſelf profeſſes, *Luke* 19. 10. *The Son of man is come to ſeek and to ſave that which was loſt.* Salvation neceſſarily preſuppoſes and implies a loſs on our part, ſins guilt and a juſt obligation to wrath to come. And as we are loſt in our ſelves, ſo muſt we find our ſelves to be ſuch in our own apprehenſion. We muſt be deeply ſenſible and throughly convinced of our woe and wretchedneſs, we muſt hunger and thirſt after Chriſt's righteouſneſs, and even look and long for his ſalvation. Being ready to ſink into the bottomleſs gulf of diſpair, each one in his own perſon muſt cry out with Saint *Peter*, Matth. 14. 31. *Lord ſave me*; Being tempeſted upon the Sea of God's fierce wrath, and the ſhip of our ſouls well neer covered and overwhelmed with the ſtormy waves of his indignation; we muſt go unto Chriſt, awake him with the importunity of our prayers, and ſay in the language of Chriſt's Diſciples, *Matth.* 8. 8. *v.* 25. *Lord ſave us, we periſh.*

2. A ſecond Corollary by way of inference:

Secondly, If it be a Chriſtians task and charge to work out his ſalvation; Then may we from hence deduct and infer, *That it is lawful to doe good out of hope of reward*; as an incentive of deſire and duty, and a ſpur unto diligence: An Argument that God propounds and holds forth in the School of Chriſtianity; Even as prudent Schoolmaſters, are wont to train up, and draw on their younger Scholars, with fair and gentle promiſes.

——Puerie dant cruſtula blandi
Doctores, elementa velint ut diſcere prima.

Horat. Serm. lib. 1. Satyr. 1.

* It is not only lawful but laudable, and in ſome ſort neceſſary to have reſpect and reference to the fruition of our own happineſſe, as the guerdon of our labours: even as he that runs in a race, hath his eye full fixed on the Garland: and the moſt generous ſouldier in the hotteſt ſhock, the moſt fierce and fiery encounter, hath his

* *Licet omnium conſenſu in operibus temporalibus ſperare temporalem finem; ut pharmacum ſumeris gratia ſanitatis, orare*

thoughts prepossessed and swallowed up, in the hope of victory. For salvation being the End of our operation, as Saint *Peter* speaks of it, 1 Pet. 1. 9. *Receiving the end of your faith the salvation of your souls.* It must needs be first in intention and efficiency, not by any proper motion of its own, but only metaphorical of love and desire, whereby it excites and stirs up the Agent unto work, and gives life and being to each enterprise and undertaking. It is indeed but a subordinate and inferiour end, *Finis sub fine*, or rather a means in respect of God, who is the chief and ultimate. *Et tota ratio amandi medium est congruentia cum fine*, saith the School: yet in as much as it conduces and leads unto God, as the means unto the last end, and is the end of our service, though not of God whom we serve; It may well suit and stand with the single sincerity of a Christians affection, and the integrity of the obedience, to propound it as the scope of our imployment and recompence of our endeavours. Even as the cunning Archer directs the sight of his eye to the white or mark, but glances in the second place at the Butt; Thus may a Christian have salvation in his eye as the Butt whereat he shoots, though he punctually aims and levels at God as the white. Neither can we fasten our arrows in the Butt, and participate of salvation, but we must needs hit the white, and enjoy the beatifical vision and presence of God himself.

arare, & serere spe fructus percipiendi, currere vel decertare in stadio causa obtinendæ victoriæ: Cur igitur non liceat in opere spirituali, in cursu & certamine ab ipso Deo proposito, ad præmium supernæ vocationis attendere? Bellarm. de Justit. lib. 5. cap. 8.

True it is, that the blessed Angels and Spirits of just men made perfect in the Heavens, serve God out of a reverential and fervent love, with an ingenuous and free spirit: and the more we are spiritualized and made heavenly in our affections, the neerer we approach to their excellency and perfection. Like as the Elements the neerer they are conjoined unto the Heavens, are so much the purer in their substance & inclined to their motions; And yet as the Elements have a double motion, The one *ad conservationem sui*, The other *ad conservationem universi*: even as water descends of its own accord, and yet violently ascends *ad vitandum vacuum*, for the eschewing vacuity

vacuity and emptiness which is repugnant to the nature of the whole: In like manner the servants of God have a double inclination for the more general and universal good, which is the glory of God; and for their private and personal interest, the benefit of their salvation.

And yet nevertheless this doth not justifie the Divels challenge and indictment preferred against *Job*, *Doth* Job *serve God for nought?* nor argue them of a mercenary and (y) servile disposition, unless they regard their wages, as the principal or onely motive of their obedience. And as he that abstains from evil for fear of punishment (z) alone; so he that serves God for hope of reward only, is an enemy of sound righteousness. Observe we but these two conditions, that we do not reflect upon our own Blessedness, as the main or only reason of our Duty; Like unto little children who will hardly be perswaded to pray for their dayly Bread, except they be first allured and invited with the promise of their Breakfast. And then have we a cloud of Witnesses and Examples to direct and regulate our practise; *For had not* Moses *respect to the recompence of reward?* Saith the Text, *Heb.* 11. 26. *he looked upon it* (as the word signifies) *in a curious and intentive manner, and with the eye of admiration. And did not* Saint Paul *solace himself with this assurance*; 2 Tim. 4. 8. *From henceforth is laid up for me a crown of righteousness. Yea, our blessed Saviour himself, a Pattern without Parabel, and beyond all exception, endured the Cross, and despised the shame, and that for the joy that was set before him*, Heb. 12. 2. *And thus may we work out our salvation.*

(y) *Nolite esse sicut servi qui serviunt Domino mercedis ergo; sed potius estote servis similes qui serviunt Domino, sed non causa mercedis. Antigonus Socchaus apud Drusium, Apothegm. pag. 5.*

(z) *Quia tantum timet, est inimicus justitiæ. Aug. Epist.* 144.

3. A Third Corollary by way of Exhortation.

Thirdly, Be we exhorted to take up the duty, as it is laid down to our hand by the Apostle, and that is to work out our salvation. This is all that God requires by way of Duty, who sets forth the Kingdom of Heaven (a) to sale, and the price of it, is our Labour. If we consider it in the nature, it is salvation; A freedom from misery. And as it is the greatest misery to have been once happy, so it is the greatest happiness that is ushered in by a fore-

(a) *Venale habet regnum Dominus, pretium ipsius labor est. Aug. in Psal.* 93.

going misery. Light though sweet and pleasant in it self, becomes more pleasant and delightful after the blackness of darkness. Health is more welcome after a lingring and languishing sickness; to have passed from Death to Life, doubles the nature of the Benefit.

If we look upon it in the Adjunct, it is not a temporary but an eternal salvation. Duration and continuance commend every thing, as it did the garments of the *Israelites* which waxed not old for the space of forty years in the Wilderness: And if length of Time enhaunces the Honour of a Blessing, much more eternity: (*b*) *Know ye not that they which run in a Race, run all. Now they do it, to obtain a corruptible crown, but we an incorruptible.* 1 *Cor.* 9. 24, 25. Not a crown of Laurel, or wreath of Baies, and Flowers, *Spectaculi & spinacula res*, good only for sight and sent; yet withall of a fading substance, But τὸν ἀμαράντινον τῆς δόξης στέφανον, as Saint *Peter* stiles it, 1 Pet. 5, 4. *A crown of glory that fades not away.* If Glasses, Beads and Bugles, those transparent and brittle vanities be so much esteemed; of what price and value is that precious Pearl of life eternal? If men purchase damnation at so dear a rate, shall they not be at the same or far greater paines to work out their salvation? *Nauseabit ad Antidotum, qui hiavit ad venenum?* (c) *what shall they kick or strain at the Antidote, who have opened their mouths wide, to swallow down the poyson.*

(*b*) The Apostle takes up a comparison from the example of the Heathen, and those Isthmian games among the *Corinthians*, and argues *à fortiori*, if they, much more we. Τὶς ἡμῖν ἐγγὺς ἀπολογία λοιπὸν ἔσται τοῖς ἐν σπουδῇ τρέχουσιν ἀλλὰ πᾶσι τοῖς Ἕλλησιν φιλοσόφοις μὴ ἰσχύσασι πρὸς ἡμᾶς ὁ τοῦ θεοῦ φόβος. *Chrysost. Hom.* 15. *in Matth.*

Erubescet Paula, Ethnica comparatione superaris: melior est ancilla Diaboli, quam mea. Hieronym. Epist. ad Paul.

(c) *Quid gravatum pati nunc homo ex remedio, quod non est tunc gravatus pati ex vitio? Displicet occidi in salutem cui non displicet occidi in perditionem. Nauseabit ad Antiditum, qui hiavit ad venenum? Tertul. Scorp. adv. Gnosticos, cap.* 10.

Secondly, it is *our salvation*; and property is the indearment and engagement of affection. The loadstone of love, and whetstone of courage and resolution: what is it but property that moves a Nation to fight *pro aris & focis*, and to withstand the incursion and inroad of a common enemy, with the hazard and losse of their own lives? what is it but property that prevails with corporations and Cities to appear in the maintaining of their charters, and defence of their local priviledges? what is it but property that invites particular and private persons

sons so earnestly to contend for the securing their estate and substance? this *meum & tuum*, is the soul of the lesser world, that animates and informes it, and affords both life and motion: nay more, it is the soul of religion that intitles us unto Heaven, and interests us in God himself; *tolle meum, & bella dirimis*: *take away mine, and take away God likewise*. There is a politick and state *Maxime*, and hath been as politickly handled of later years, * *Salus populi suprema lex*, *the safety of the people is the supreme law*; sure I am that *Salus propria suprema lex*, *a mans personal safety and salvation is the supream law, the highest of all others*.

* *Cicero* 3. *de Legibus.*

2. The second general part of the Text, is the manner of the duty, *with fear and trembling*: betwixt these two there is this difference, *Metus internus, tremor externus esto*; *Cajetan glosses upon the place*. (t) Fear is an inward affection of the heart, arising from the apprehension of a future and imminent evil; trembling is an outward effect of that inward fear, which causeth a concussion and agitation, a quaking and quavering in the body: there is a disease in nature which is known by this name, the palpitation and trembling of the heart: and herewith God threatneth his rebellious people by way of punishment, *Deut.* 28. 65. *The Lord shall give thee a trembling heart*. *This was that mark which God set upon Cain, least any man finding him should kill him, Gen.* 4. 15. which was nothing else (as some conceive) but a quotidian ague of an astonishing and amazing fear, a continual rattling of his bones, and an incessant shaking of the several limbs and joints of his whole body; so that cursed *Cain* was the first Quaker that we find upon record, and that ever appeared in the world: but besides this natural affection, there is a spiritual fear which may be distinguished into two sorts and kinds.

2. The manner of the Duty. *With fear and trembling.*

(t) *Cajetan in Locum.*

Two sorts of Fear.

1. A fear of distrust and diffidence.

2. A fear of sollicitous care and diligence.

1. A Fear of distrust and diffidence.

First, There is a fear of distrust and difference. Not of our own power and strength, that holiness and righteousness

ousness that is in us, which is a holy frame and temper of spirit, and disposeth it unto perfect blessedness, and in this sense that of the wise man is most true, Pro. 28. 14. *Happy is that man that feareth always*: but it is a distrustful fear of the richer of Gods grace and mercy, the all-sufficiency of Christ merits, and plenteousness of redemption: this kind of fear we leave to Popish Justitiaries and Merit-mongers, those *Doctors of doubting*, which they presse and urge as essential to the nature of faith; and condemn a particular persuasion and confident assurance under the censure of high presumption. *These are the men that vie merits with Christ, that stand upon their tiptoes, as if they hoped to reach heaven, and to lay hold upon it with their fingers*; that challenge it as a due debt by way of condignity of the intrinsick worth and value of their works, holding a kind of proportion and equality with *the glory that shall be revealed*: and yet when these men come to the way gate, & their souls sit hovering upon the tip of their tongues, ready to take their flight into another world, then all merits of Saints and Angels, and the blessed Virgin herself are laid aside: then Christ comes to be in request and credit with them and no other prayers drop from their mouths, but such as are directed to him as their Saviour, with a *Bone Jesu* instead of an *Ave Maria*, *O bone Jesu esto mihi Jesus*; *O sweet Jesus be thou unto me a Jesus*: witness their Cardinal controversor *Bellarmine*, who having tugged hard in the traversing of the question and sweated out many arguments for the support of *their idol Dagon*, *justification by works*; he is at length enforced to a short retractation, and to draw a crosse line over all that he had wrote at large in defence of it through the compass of five whole books, (c) *propter incertitudinem propriæ justitiæ, & periculum inanis gloriæ, tutissimum est totam fiduciam in sola Dei benignitate & misericordia reponere*: *that in regard of the uncertainty of our own righteousness, and vain glory; it is the safest course to place our whole trust and confidence in the alone mercy and benignity of the God of our salvation.*

Secondly,

(c) *Bellarm. de Justif. lib. 5. cap. 7. Tertia propositio.*

Secondly, There is a fear of sollicitous care and watchful diligence, an awful reverence of offending God in contracting the guilt of the least sin: *this is the souls scout or sentinel*, placed in the heart as a watch tower to foresee and prevent the assault of danger; the guide of our lives which hath a general influence into all vertues, and into each holy and religious duty; *fear is faiths antidote and preservative*, that keeps it from spiritual pride and presumption: *thou standest by faith; be not high minded but fear, Rom.* 11.20. *It is fear that serves as an allay to qualifie and temper our joy*, that it degenerate not into a wanton or wild looseness and dissoluteness: *serve the Lord with* (d) *fear, and rejoyce with trembling, Psal.* 2.12. and it is the grace of fear that confirmeth and establisheth the Saints in the state of grace, and is given them to that end as a condition of that everlasting covenant, *Jer.* 32.40. *I will put my fear in their hearts that they shall not depart from me.* And whereas some go about to evince the apostasie of believers, and to conclude an a vision or intercision, and if not a final yet at least a total falling away from God, from these and such like instructions and admonitions; *Let him that thinks he stands take heed lest he fall*, 1 *Cor* 10. 13. *And work out your salvation with fear and trembling.* This caution and fear here spoken of, is not opposed to religious confidence or to the certainty of faith, but to carnal security and presumption; and is joyned with an assurance *that God will work both the will and the deed of his good pleasure*: as it followes in the next verse, and is annexed as a reason of the duty. For how can our taking heed of falling infer a necessity of falling away? which is ordained of God as a * soveraign means to prevent it; *And if we do these things we shall never fall*, 2 *Pet.* 1.1. how can the fear of watchfulness, and diligence render them lesse watchful and diligent in the work of the Lord? and albeit that of St. *Cyprian* hath its truth (e) *accepta securitas indiligentiam parit; security being once conferred breeds a lither kind of laziness*

2. A fear of sollicitous care and diligence.

(d) *Sit timor innocentiæ custos, ut dominus qui in mentes nostras indulgentiæ cœlestis allapsu clementer influxit in animi obtrectantis hospitio iusta operatione teneatur. Cyprian. Epist.* 2. *Donato. laudo timorem diligo verecundiam: timor hominis, dei honor est. Tertul. de pœnitent. cap.* 7.

* ὁ φόβος φυλακτικόντι. Aristot.

(e) Cyprian. *Epist.* 2. *Donato.*

or

or supine sluggishness: yet is this verified onely of (f) carnal security, that makes men retchlesse and negligent, not spiritual security, which is evermore attended with sedulity and assiduity in the use of the means, and in *giving all diligence to make their calling and election sure, omnia tuta timet*, that is the property of it: *it fears what is most safe.*

(f) *Aiunt quidam se salvo metu & fide peccare; hoc est salva castitate matrimonia violare, salva pietate parenti venenum temperare; sic ergo & ipsi salva venia in gehennam detrudentur, dum salvo metu peccant. Tertul. de Pœnit. cap. 5.*

Two grounds of our fear and trembling.

There are two grounds of this fear and trembling in the work of our salvation; I mean that of sollicitous fear, and watchful diligence, I shall take them up as they are laid down by *Bellarmine.*

Bellarm. loco citato.

1. *Incertitudo propriæ justitiæ.*
2. *Periculum inanis gloriæ.*

1. The uncertainty of our own righteousness.

1. The first ground of our fear and trembling, is the uncertainty of our own righteousness; for howsoever *the gifts and calling of God are without repentance, Rom.* 11.29. *The foundation of God abideth sure, having this seal: the Lord knoweth who are his,* 2 *Tim.*2.19. And *they that trust in the Lord, shall be as mount Sion, that cannot be moved, but abideth for ever,* Psal.125.1. Yet simply considered in themselves, they are but *as a reed shaken with the wind*; as Christ speaks of *Iohn the Baptist*, and might not onely be shaken but even bruised and broken in pieces, if left to their own liberty. The stoutest and strongest Christians are but *as Samson when his locks were shaven, weak and like unto other men, Judg.*10.17. And as they *fall, so should they be uttterly cast down: but that the Lord upholdeth them with his hand,* Psal.37.24. And *keeps them by his power thorough faith unto salvation,* 1 Pet.1.5. *Work out your salvation with fear and trembling; for it is God that worketh to will and to do of his own good pleasure*; That is the reason which implies the necessity of fear and trembling in the working out of our salvation; (f) *quia nec velle nec operari consistit in nostris viribus*: saith *Cajetan* upon the place, *because neither will nor doing proceeds from our*

(f) *Cajetan. in locum.*

our own power; and we must therefore fear lest (q) *God should withdraw his grace and cease to work in us.* Add hereunto the consideration of the might and multitude of our ghostly enemies, in their nature, nature, and infinite advantages; *Principalities, Powers, and spiritual wickednesses in high places*: the thought whereof may justly move us to take up the speech of *Elisha's* servant, when he beheld the City compassed with horses and chariots: *Alas my master, how shall we do?* 2 Kin. 6. 15. and to confess in the words of good *Jehoshaphat*, 2 Chron. 20. 12. *O my God we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee.*

(q) *Propterea timendum ac tremendum est, ne Deus subtrahat operationem qua in vobis hac operatur. Cajet. ibidem.*

2. The danger of vainglory.

2. The second ground of our fear and trembling, is the danger of vain glory: why doth the Apostle say *with fear and trembling*, (saith St. *Augustine*) and not rather with security, *if God work both to will and to do*; unless it be in regard of our will, without which we cannot *prove what is that good, & perfect, and acceptable word of God.* It may soon come into mans heart to conceive, that what he doth well to be his own work, and to say with the Prophet *David I shall never be moved*: therefore he who gave power to his will turned his face for a while from him, that he who said so might be troubled: (h) *quoniam ipsius est ille tumor sanandus doloribus, because that tumor and tympany of swelling pride, was to be healed with the bitter sorrows of a troubled mind*: what is vertue but a medicine, and vice but a wound? and yet we have so often wounded our selves by our medicine, that God hath been fain to make wounds medicinable, to cure by vice, where vertue hath stricken, to suffer the just man to fall, that being raised he might be taught what power it was that upheld him standing. *The great Apostle St. Paul had a thorn in the flesh a messenger of Satan sent to buffet him, lest he should be exalted above measure*, 2 Cor. 12. 7. whereupon St. *Austine* cries out by way of admiration, *O venenum quod non curatur nisi veneno, caput cædebatur ne caput extolleretur; O the ma-*

(h) *August de natura & gratia contra Pelagium. cap. 17.*

lignity of that deadly poyson, which was not to be cured but by another poyson, the head was buffeted, that the head might not be exalted. And herein lies the difference betwixt pride and other sins, which are ranked and numbred among vices; whereas pride takes place in good works, even in the best of our services; and great cause we have (as *Luther* well advises) *to take no less heed of our duties, then of our sins.*

Faith and fear are of the same use in the soul, with the cork and lead in the fishermans net, both which are joyned together, and fastned to each other; the cork makes the net to float, and keeps it from sinking: the lead causes it to sink downward, and to settle to the bottom; even so the grace of faith is as (i) cork unto the soul inabling it to swim above water, in the depths of greatest miseries and extremities, by a firm recumbency and a sure reliance upon God; but as for fear it hath the property of lead to lay low and even sink the soul thorough self-denial, and distrust of its own strength, lest otherwise it perish by presumption.

(i) ἐθάρρυσος ὡς οἴλλος ἅλμα. *Pindarus.*

The application.

Give me leave therefore to draw the Saw back again the same way, and to reinforce the foregoing exhortation, by taking up the duty in the Text entire and whole: *work out your salvation with fear and trembling.* Let us be jealous over our hearts with a godly jealousie, as St. *Paul* was affected to his *Corinthians*, and say we of our hearts, as *Job* speaks of his children, when they had feasted each other in their several houses; *It may be my sons have sinned and cursed God in their hearts, Job.* 1.5. *Let us fear all our works after Jobs example, Job.* 9.28. So as not to repose any trust and confidence *in them* and utterly to renounce all opinion of merit by them; and seeing there was no sacrifice without dung, fear we the wants and weaknesses, the sinful defects and imperfections, that adhear and cleave to our best actions; say we every one of us with the devout affection of holy *Bernard*, (k) *Horreo quicquid de meo sum, ut sim meus, abhor we whatsoever it ours, that so we may be ours; and*

(k) *Bernard. in Cantic.*

not

not so much ours as Gods. This sollicitous and watchful fear, will not be a means to impair, but improve, not to shake but to strengthen our security. That which one sometimes told the Senators of *Rome*, *Ego sic existimabam patres conscripti, ut patrem meum sæpe prædicantem audiveram; qui vestram amicitiam colerent, multum laborem suscipere, cæterum ex omnibus maxime tutos esse.* As I *have often heard my father acknowledge, so did I ever think, that the friends and favorers of this state, charged themselves with greatest labour, but no mans condition so safe as theirs*; the same may we a great deal more justly say in this case, our Fathers and Prophets, yea our Lord and Master have full oft spoken, and by long experience we have found it most true, as many as are retained in this service, *Eos maximum laborem suscipere*, they have taken upon them a labourſome, a toylesome, a painful profession, *sed omnium maxime tutos esse*; but no mans security like theirs.

If then there be any that propound and move the jaylours question, *Act.* 16.30. *What must I do to be saved?* I shall return no other then St. *Pauls* answer, *Believe in the Lord Jesus Christ, and thou shalt be saved*; provided alwaies that we forget not St. *Peters* rule, 2 Pet.1.5. *and besides this, giving all diligence, add to your faith vertue*: and that we take along with us St. *Pauls* charge to *Titus*, 3.8. *this is a faithful saying, and these things I will that thou affirm constantly; that they which have believed in God be careful to maintain good works.* This is the duty of every *Titus*, of each faithful Minister of Christ to hold forth faith and good works in the course of their publick Ministry: and it is a duty of as high concernment to the private Christian, to joyn faith and good works in their personal practise. These are the *two pillars of Religion*, whereon it relies and rests; like unto *Iachin*, and *Boaz* that supported *Solomons* Temple; and *are like unto Rachel and Leah which two did build the house of Israel*, *Ruth.*4.11. and by both these we must edifie and build up our selves, in the working of our salvation. As there-

fore holy *Bradford* cried out frequently in the ears of this Nation; *Repent, Repent, Repent.* And that other Martyr, was wont to call upon his followers; *Pray, Pray, Pray.* So let me beſpeak you, I ſay not with the bare ingemination, but trebling of the duty, *Work, Work, Work.* Let us begin, and ſet upon the work to day, this preſent hour and minute I now ſpeak unto you. And let us go on with the work the next, and the next, yea all the daies of our life. And being at the point of death, let us ſay with that dying Emperour *Severus*; *Is there yet any more work to doe?* Let us not cauſe the work to ceaſe, till we ceaſe to be any more; Till *we reſt from our labours*; and *our good works follow us*; not to the Grave alone, but to the higheſt Heaven. I cloſe up all with the repetition of the context, and what Saint *Paul* made uſe of as a Preface, ſhall ſerue me inſtead of a Concluſion.

Wherefore my Beloved, as ye have always obeyed not as in my preſence onely, but now much more in my abſence: Work out your ſalvation with fear and trembling.

UNUM NECESSARIUM,

OR

CHARITY

Is *ALL* in *ALL*

A

SERMON

Preached before the Maior, and Court of Aldermen of the City of *Norwich* in the *Newhall* Chappel.

Unum opus eſt; id eſt, unum neceſſarium eſt. Non unum, quaſi ſingulare opus: ſed opus eſt. expedit: neceſſarium eſt. Auguſt. in Evang. ſecund. Lucam. Serm. 26. de Martha & Maria.

Propterea unus ſanabatur in illa Piſcina: & quiſquis alius deſcendebat, non ſanabatur: Ergo iſte unus, commendat unitatem Eccleſiæ. Auguſt. in Evang. ſecund. Johan. Tractat. 12.

LONDON,

Printed by *T. C.* for *Will. Rands* at Fleet-bridge. 1659.

UNUM NECESSARIUM,

OR

CHARITY

IS ALL in ALL.

A

SERMON

Preached before the Mayor, and Court
of Aldermen of the City of Norwich
in the Newhall Chappel.

LONDON,

Printed by T. C. for Will. Rands at Fleet-
bridge. 1695.

UNUM NECESSARIUM,

OR

CHARITY

Is *ALL* in *ALL*.

1 Cor. 16. 14.

Let all your things be done with Charity.

A Concise and short Text, a small Ray or Sparkle, like unto that of a precious pearl, or orient Diamond; but of great price and value: A drop of Words, and yet a sea of Matter. (a) *Quantum substringitur verbis, tantum diffunditur sensibus*; as *Tertullian* speaks of the *Lords Prayer*. It is not more compendious and contracted in form of speech, then copious in sense and substance. The words are very few in number, and but five in the original, πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. And may fitly be resembled to Saint *Pauls* [illegible] so highly commended, 1 Cor. 7. 19. *In the Church I had rather speak five words with my understanding, that by my voice I may teach*

The Introduction.

(a) *Tertul. de Orat. cap. 1.*

teach others alſo, then five thouſand in an unknown tongue. And ſurely theſe ſame, the five words of the Text, being ſolidly and judiciouſly handled, might prove more edifying then five thouſand employed upon ſome other Theme and Subject. But far be it from me to preſume or promiſe it in my own behalf. And yet what is wanting in the ſufficiency and abilities of the ſpeaker, is abundantly ſupplied in the worth and weight of the matter. An argument that commands and calls for your awakened attention and moſt ſerious obſervation. That what I preach and preſs, you may practice, and while I ſpeak of, you may hear with charity: therein rendring your ſelves examples of the Apoſtles rule, even in this preſent exercile; *Let all your things be done with Charity.*

The Apoſtle Saint *Paul* ſpends a whole Chapter, from the beginning of the thirteenth, to the end, in a large and liberal commendation of the grace of Charity, deſcribing it in fair and freſh colours, from the ſeveral marks and characters. And it is Saint *Chryſoſtoms* earneſt requeſt and obteſtation of the *Reader*, that they would not paſs over ſo lively an image and pourtraicture in a curſory manner; but exactly conſider every line and lineament in ſo beautiful a piece, as a moſt exquiſite Picture drawn by the hand and pencil of a Curious Limner. And here in the words of the Text the Apoſtle reaſſumes the ſame ſubject; not like to an unskilful (*b*) *Muſitian*, who by ſtriking double and trebble upon the ſame ſtring, is juſtly expoſed to cenſure; but as a prudent *Phyſitian*, he preſcribes it as a *Catholicon*, a Catholick Medicine, an Univerſal Receipt and Remedy of all ſpiritual Maladies and Diſeaſes.

(b) *Ridetur Citharœdus, chordam qui ſemper oberrat eadem. Hor. de art. Poetica.*

A double reaſon of the Precept.

There is a double reaſon, why the Apoſtle is ſo frequent and importunate in urging and reinforcing the grace of Charity.

1. The firſt reſpects the Corinthians.

The one reſpects the *Corinthians*, to whom he inſcribes this *Epiſtle*, who were men of an active ſpirit, a pragmatical and buſie headed people; ſuch as were ſplit aſunder into

into strange *Sects* and *Schisms*, into several Rents and Ruptures in the *Body of Religion*, and *Church-Discipline*, which should have been like unto the (c) Coat of Christ, without seam. *Every one of you saith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of* Christ. *Is Christ divided?* 1 Cor. 1. 12,13. Surely not in himself; yet was he divided among them, by means of their differences and distractions. *When ye come together in the Church, I hear there are differences among you, and I partly believe it*, 1 Cor. 11.18. Nor were they only broken in pieces, and crumbled into Factions and Fractions *In Sacris*, in the worship and service of God; but they were of an unquiet and restless temper, of a litigious and troublesome disposition, and immoderately affected vain-jangling and wrangling *in vita communi*, even in civil affairs and business. *Now therefore there is utterly a fault amongst you, that ye go to Law one with another*, 1 Cor. 6.7. So that strife and contention was their proper and peculiar sin, the *Dalilah* and darling lust of these *Corinthians*. And there could be no Doctrine more appliable to their condition, or suitable to their necessities, then to hear a Lecture or Lesson of Love and Charity.

(c) Now the coat of Christ was without seam, woven from the top throughout. *Joh.* 19.23. *Desuper Texta, quid significat nisi charitatem, Desuper Texta Tunica, quid significat nisi unitatem. Aug. in Joh. Tract.* 13. *Sacramento vestis & signo declaravit Ecclesiæ unitatem. Cypr. de unit. Eccles. cap.* 6.

2. The second Reason concerns the duty it self.

The second reason concerns the incomparable worth and excellency of the Duty it self, which shines clear and bright in perfect beauty and lustre among other graces, as the Morning or Evening Star, or the Moon amidst the lesser Lights. Saint *Paul* was wonderfully in love with the Grace of Love, and seems to express and profess his affection to it, as *David* did to *Hierusalem*, Psal. 137.5,6. *If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.* οὐκ ἐπιλήσομαι οὔτε μὲν ἀρχόμενος οὔτε ἀναπαυόμενος. He could not forget to give the *Corinthians* some brief intimation and hint of Charity, both in the beginning and end of this Epistle. That is never too much spoken of, which is never learnt enough.

The Text contains in it an Apostolical Precept and injunction, consisting of these two specialities.

The parts of the Text, two.

1. The Duty commended and commanded, and that is *Charity.*

2. The extent of the Duty, in reference to the Object or Subject of it, πάντα ὑμῶν, *Let all your things be done with charity.*

I begin with the Duty laid down in the end, and the very last word of the verse, *Charity.*

1. The first part. The Duty commanded, *Charity.*

Charity is one of the three Theological Vertues, a created Trinity in the Soul of man, faith *Altisiodorensis,* and are famously known to be these, *Faith, Hope,* and *Charity:* That is a supernatural and infused Habit, a sanctifying and saving Grace, which comprizeth and comprehendeth the love of God, and of our Neighbour, as the several Branches. Not to speak any thing of the love of God, which is no part of the Apostles charge, nor any way falls within the verge and compass of the Text. And as for the love of men, it is either that general affection that belongs unto *men as men, the not hiding of our selves from our own flesh,* as the Prophet *Isaiah* phraseth it, *Isa.* 58. 7. such as partake and share with us in the common interest of Humanity; or else it is that special degree of *Christian love,* that we owe and exercise to our *Brethren,* either by a visible and external profession of Religion, or a vital participation of the spirit of Grace and Holiness. Which are thus distinguished by Saint *Peter,* under several names and titles, *Brotherly kindness and charity, 2 Pet.* 1. 7. And in the vulgar and common acception of the word, *Charity* is that part of love that is exhibited to men in misery and distress, and is all one with mercy and compassion. And herein the good *Samaritan,* who bound up the wounds and poured in oyl and wine, approved himself a *Neighbour* to *him that fell among Theeves;* which was ingenuously acknowledged by the *Lawyer* in answer to our Saviours question, and by him propounded as a pattern for our imitation, *Go and do thou likewise,* Luke 10. 37.

Saint *Paul* compares the three Theological Vertues together, and gives the right hand of Fellowship unto Charity,

Charity, 1 Cor. 13.13. *And now abideth Faith, Hope, and Charity*: these three, μείζων δὲ τούτων ἡ ἀγάπη, *but the greater, or greatest of these is Charity.* The comparative degree being put for the superlative; and yet not simply and absolutely the greatest, but in some respects, in the several acts and offices, and those two in number.

1. *The Latitude and breadth.* 2. *The Longitude and length of it.* } { 1. *The Extent.* 2. *The duration and continuance.*

Charity greater then Faith and Hope, in two respects.

You have them both recorded in the former part of the Chapter.

1. First, in the latitude, or bredth of it.

First, Charity is greatest in the latitude and breadth of it, whereby it respects and reflects upon others. This the Apostle makes good by a particular enumeration, and rehearsal of fifteen several Attributes and Properties, partly Negative, in the careful eschewing and avoidance of whatsoever is offensive and hurtful; And partly Affirmative, in the sollicitous procuring and promoting the good of our brethren, 1 Cor. 13. 4,5,6,7.

For whereas *Faith is the receiving hand of the soul*, which apprehends and applies Grace offered, and is narrow handed and close fisted, and will in no case part with what it hath formerly laid hold on, and seized to its own use; The operation whereof is wholly terminated in a mans own person for his private benefit and advantage: *Hast thou Faith, have it with thy self*, Rom. 14. 22. *Charity is a communicating and giving hand*, and that wide and open, in distributing to the necessities of others,

Hoc habet, quodcunque dedit.

Accounting and reckoning that only as her own possession, which it hath disbursed and expended. Her wants are her wealth, and her losses her greatest gains. *Charity is kind*, 1 Cor. 13.4. not to those only that are nearly related and allied, but even unto strangers, and professed enemies; like unto a sparkling fire, which heats and warms the by-standers, and the flames likewise reach unto those of remote distance. And being a *common good*,

it is ſo much *the more excellent*. There is the ſame difference betwixt *Faith and Charity*, that is betwixt the *Root* and *Branches*. *Faith is as the root of the tree*, that attracts and ſucks in the juyce of the earth, to conſerve and preſerve the life of it. But *charity is as the boughs and branches*, down laden with plenty of ripe fruit, which ſtretch out, and as it were, ſpread forth their arms to as many as are willing to take the pains to p'uck and gather them.

2. Secondly in the longitude and length of it.

Secondly, Charity is greateſt in the longitude and length of it, Ἡ ἀγάπη οὐδέποτε ἐκπίπτει, 1 Cor. 13. 8. *charity never faileth*, neither in this life, nor in that which is to come. It is but a Popiſh gloſs of *Caietan* upon the place. Take heed when you read theſe words, that you fall not into that error, (d) *That charity once had, cannot be loſt.* And yet that which he adds is ſound and Orthodox, wherewith he ſtrangles and cuts the throat of what he had formerly laid down for a ſure concluſion: *charity knows no loſs nor end, in reſpect of time.* For whereas Faith and Hope ſhall determine and expire in another world; Faith being turned into a Viſion, the beatifical viſion of God; and Hope into Fruition: yet both Faith and Hope ſhall be ſwallowed up of Love, which then ſhall be conſummate and made perfect. (e) *The thirſting deſire of the ſoul after happineſs ſhall be then exchanged with the full fruition, and perfect enjoyment of Love through all eternity.*

(d) Charitatem ſemel habitam nunquam amitti. Charitas quantum eſt ex parte temporis neſcit caſum. Caiet. in locum.

(e) Appetitus inhiantis erit amor fruentis. Auguſt.

And hence it was that *Henry Nicolas* the *Founder of the Family of Love*, was wont in a moſt prodigious and blaſphemous manner, to boaſt among his ſeduced Sectaries, (f) *That he was every way to be preferred before Moſes and Chriſt upon this ground and reaſon, That Moſes taught the people of Iſrael the grace of Hope; Chriſt the grace of Faith; but he the grace of Love, which is greater then both*: And ſo pronounced by the definitive ſentence of the Apoſtle, *Now abideth Faith, Hope, and Charity, theſe three, but the greateſt of theſe is Charity.*

(f) Se nimirum Moſi & Chriſto præponendum, eo quod Moſes ſpem docuiſſet, Chriſtus fidem, ipſe vero charitatem utraque majorem. Jo. Latus Camp. Hiſt. univerſal. pag. 583. Calvin. in Locum.

Nor

Nor doth this any way allow or priviledge the corrupt gloſs of the Papiſts, that if *charity* be the greater grace, it muſt needs have the greater hand and ſtroke, and proves more availſome then *faith* it ſelf in point of juſtification. A ſtrained and forced inference, an inconſequential and unconcluding argument: and it is all one (as *Calvin* well obſerved) as if they ſhould reaſon in this manner; Therefore the King muſt till the ground more knowingly then the Husbandman; and make a neater ſhooe then the Shoemaker, as being far above both: therefore a man muſt run ſwifter then a Horſe or Dromedary, and bear an heavier weight and burden then an Elephant, becauſe he ſurpaſſes them in worth and dignity: therefore the glorious Angels muſt afford a better and brighter light unto the earth, then either Sun or Moon, as being creatures of greater excellency. For the force and efficacy of juſtifying Faith, is not to be meaſured by any intrinſick and inherent quality in the nature, but by the proper place and office of Faith, whereunto it is deſigned; wherein it hath no coparcener nor corrival. In this reſpect Faith hath the preheminence, even as Charity is the greater in the forementioned particulars, the Bredth, the Length; the Extent and Continuance.

This is the reaſon why the ſpirit of God every where inculcates and inforces the duty, with a reiterated and a zealous vehemency, ἐπὶ πᾶσι, *Above all things put on charity, which is the bond of perfection*, Coloſſians 3. verſe 14. Therein reſembling it to an outward garment that is put over and covers the other apparrel, that is larger and wider, that is more comely and coſtly then the reſt; and ſerves to diſtinguiſh the ſeveral Orders and Ranks of men, according to their different capacities and conditions. Such a ſpiritual garment is *charity* to the ſoul, a proper badge and cognizance of a Chriſtian, the livery of Chriſts Diſciples: *By this ſhall all men know that ye are my diſciples, if ye have love one to another*, *Ioh.* 13.35. And it is not without cauſe

cauſe that the Apoſtle ſtiles it, *the bond of perfectneſſe*; it being of the ſame uſe unto other vertues, that the bond is unto the faggot, that holdeth the ſticks together and keeps them from ſevering and falling from each other: and to the Church of God in common, which is the myſtical body of Chriſt, it is in the place of the nerves and ſinnewes in the body natural, which connect and joyn the ſeveral members, and make them mutually helpful, and ſerviceable to each other: this is St. *Pauls* commendation, *Above all things put on Charity.* And that leads me to the ſecond ſpeciality, that was promiſed, the extent of the duty in reference to the object πάντα ὑμῶν *let all your things be done with Charity.*

2. The ſecond ſpeciality. The extent of the Duty all your things.

Every ſacrifice ſhall be ſalted with ſalt, Mar. 9. 49. *ſuch a ſalt is Chriſtian charity*, which muſt ſeaſon every ſacrifice, and ſo make it well pleaſing and acceptable unto God, and beneficial and profitable unto men: *charity is a ſpiritual leaven*, which affords taſt and ſavour to the whole maſs of dough, that it may prove toothſome to the palat, and wholeſome, and nouriſhable to the body. *Charity is the ſoul of religion*, and like to the ſoul in the body, it is *Tota in toto, & tota in quelibet parte*, and is well tranſlated by the Apoſtle in the words of the Text, *Let all your things be done with charity.* And would you know the comprehenſion of this πάντα ὑμῶν, and how far the *All things* extend and reach: you may have them explicated and inlarged in a fourfold conſideration.

Theſe all th ngs inlarged in a fourfold conſideration.

1. In our diligent enquiries and reſearches after truth.

2. In paſſing judgment and cenſures upon others.

3. In the exerciſe or forbearance of our Chriſtian liberty.

4. In all our affaires and buſineſs, the whole ſeries and courſe of our converſation.

1. Firſt, In our diligent inquiries and reſearches after truth,

Firſt, Charity muſt take place in our diligent inquiries and reſearches after truth, and moderate in all our diſputations; ἀληθεύοντες δὲ ἐν ἀγάπῃ, Eph. 4. 15. *following the truth*

truth, (as the vulgar Latine renders it) *speaking the truth*, (as our English translation reads it) which way soever we turn the words, whether we speak the truth, or follow the truth, it must be in love. *It is good to be zealously affected alwaies*, *Gal* 4.18. provided we take in the Apostles caution, Ἐν καλῷ *so it be a good thing*, and regulated in a right manner: there must be light and heat in the fire of our zeal; the (*g*) light of discretion to direct and guide it, that it prove not blind, like unto mettal in a blind horse; and love to correct and temper the fiery heat, least instead of warming, it scorch and burn, yea utterly destroy and devour: for though *we must earnestly contend for the faith* (*as St. Iude exhorts Iude*.3. Ἐπαγωνίζεσθαι, like unto wrestlers that tugg and grapple, or champions and combatants that run for a wager; yet we must herein follow the example of the antient, of whom it is well observed; *Sanctorum patrum disputationes, non contentiones sed collationes erant; The disputations of the fathers were brotherly collations and conferences, not contentions: rational discourses and debates no uncharitable divisions or separation.* We may, yea we must strive and fight under truths Banner, as being of (*h*) *incomparable worth and beauty*: yet not after the manner of souldiers, by laying hold on sword and buckler, and making use of other carnal weapons; we must subdue and conquer our enemies in opinion, λογικῶς ἀλλὰ οὐκ ὁπλιτικῶς, (as (*i*) *Nazianzen* well adviseth) *Not by force of Arms but by force of Arguments*; and herein we must take along with us, and take up in our practise a four fold rule and direction.

First, We must heedfully beware of curious speculations, perverse disputings, nice and needless questions which *minister matter of vain jangling, and profane babling rather then godly edifying in the faith: like unto Spiders cobwebbs*, λίαν τέχνικοι μηδὲν ἀφέλιμοι. That are artificially woven with a very fine thred, but good for nothing save to catch flies.

(*g*) *Zelum tuum inflammet charitas, informet scientia formet constantia. Bern. in Cant. Serm.* 20. *Zelum tuum laudo modo non desideretur mansuetudo; vinum & oleum in suo tempore infundendum. Evangelistam non tyrannuum legislatorem præstes. Oecolamp. Epist. ad Gul. Farrel.*

(*h*) *Incomparabiliter pulchrior est veritas Christianorum, quam Helena Græcorum. August. Epist.* 9. *ad Hieron.*

(*i*) *Nazianzen Orat* 14. Four rules observable in our enquiries after truth

1. The firſt rule to beware of nice and needleſs queſtions.

1. This was the folly and vanity of the (k) Schoolmen, who were even ſick about queſtions and ſtrife of words, *men of corrupt minds and deſtitute of the truth*; (as St. *Paul* ſpeaks of ſuch) who turned all divinity *non in uſum, ſed in utrum*; *not into uſe and practiſe, but impertinent queres and queſtions*, and with the *Stoicks* of old; *they were more careful to diſpute, then to live.* But far be it from us to be like unto them, to fall in travel with Mountaines and to bring forth a ſilly Mouſe, to put our ſelves to an anxious toyle and trouble about meer toyes and trifles; if we muſt needs contend, let it be for the (l) *faith once delivered to the Saints*? if we will be provoking one another, let it be (as St. *Paul* adviſeth) *Heb.* 10.24. τις παροξυσμὸν τῆς ἀγάπης καὶ καλῶν ἔργων, *a provoking*, and (as the word implies) *a whetting* to love and to good works: let us make that ſolemn profeſſion of *Hierom* to *Auſtin* (m) *Sit inter nos pura germanitas, & deinceps non queſtionum ſed charitatis ſcripta ad nos mittamus*; let all Engliſh Divines turn pure Germanes, and Chriſtian Miniſters prove couſen Germanes in this reſpect; and henceforth imploy their Tongues and Pens, not in Preaching or Printing controverted queſtions, but exerciſe them in commendation and practiſe of the grace of charity.

(k) *Statum laceſſunt omnipollentis dei, calumnioſis litibus. Fidem minutis diſſecant ambagibus, quoquiſque lingua nequior ſolvunt ligantq; queſtionum vincula per Syllogiſmos plectiles. va captioſis Sycophantarum Strophis. va verſipelli aſtutiæ. Prudent. Ἀνθῶν Repreh. Infid.*

(l) *This was* one of the three things, whereof *Conſtantius* the *Arrian* Emperour repented before his death, ἃ οὐ χέρσος φόνος ἢ τὴν ἀναβόητον τῆς δόκησεως ἢ τὴν καινοτομίαν τῶν πίστεως. *Nazianzen. Orat.* 21. *pag.* 389. (m) *Hyeronim Auguſt. Epiſt.* 18.

2. The ſecond rule not to purſue victory more then truth.

2. We muſt not act the Phariſees part, in gaining Proſelytes, to our ſelves, and not to Chriſt; we muſt not purſue victory more then truth, nor captivate mens judgments to private opinions, rather then to the faith. There cannot be a nobler conqueſt then when the truth gets the victory over our ſelves or others; this was the firm league and covenant that was jointly agreed on betwixt *Hierom* and *Auſtin* in the heat & height of their altercations, (n) *ut inter nos contendentes veritas ſuperet, è contrario me vincente tu ſuperas. Hieron. Auguſt. Epiſt.* 11. *Ut ille mei victor eſt, ita ego triumphator erroris. Cæcil. Octavio. Minut. Felix, pag.* 128.

(n) *Cumq; tu viceris, & ego vincam ſi meum errorem intellexero: &*

That

That truth may be the conquerer; that whether the one or other win, they may both win by a right understanding of their errours.

3. The third Rule. Not to cast dirt and mire, upon the Persons or Professions of others.

Thirdly, We must seriously refrain and forbear all (o) reproachful invectives and defamatory Libels: Not seeking to enhaunce the Honour of our own names, by casting dirt and mire upon the faces of others; by aspersing their persons, or bespattering their professions, no not when we are most exasperated and provoked. That Text of Saint *Peter* may well serve as a Christian Motto: *Not rendring evil for evil, or railing for railing*, 1 *Pet.* 3. 9. That of *Oecolampadius* to *Favel* in a monitory Epistle of his was good counsel; (p) *Evangelizatum non maledictum missus es. You are sent not to rail but to preach.* And it was a notable speech of *Calvin*, having had an ample experience of the acrimony and sharpness of *Luther*'s stile, who was wont to put too much Gall and Coppress into his Ink, having to deal with them that dissented in opinion; (q) *though Luther should call me foul fiend and Divel, yet would I most willingly acknowledge him as a famous instrument of God's glory.*

(o) *Qui loquacitatem facundiam existimet: & impudentiam constantiam deputet: & maledicere singulis, officium bonæ conscientiæ judicet. Hermogenes apud Tertull. lib.* 1. *cap.* 1.

(p) *Oecolamp. Epist. ad Favellum.*

(q) *Sæpe dicere solitus sum; etiamsi me Diabolum vocaret, me tamen hoc illi honoris habiturum, ut insignem Dei servum agnoscam: qui tamen ut pollet eximiis virtutibus, ita magnis vitiis laborat. Hanc intemperiem qua ubique ebullit, utinam fœnare studuisset, vehementiam autem, quæ illi est ingenita, utinam in hostes veritatis semper contulisset, non etiam vibrasset in servos Domini. Calvinus Epist. Bullingero. pag.* 383.

4. The Fourth Rule. To keep the unity of the Spirit in the bond of peace.

Fourthly, We must keep the unity of the Spirit in the bond of peace, the bond of perfectness; without breaking this bond asunder. And in case of breach, there cannot be a more honourable work, then to be called *A repairer of the breach*, Isa. 58. 12. to close the rents and ruptures of the Church of God; and to bind up her wounds with the good *Samaritan*. Shall I provoke you to emulation, with the example of the Primitive Christians, of the first and best Age of the Church; I might put you in mind of the memorable behaviour of *Irenæus*, in compounding the difference betwixt the *Eastern and Western Churches*, about the precise Time of the

celebration of *Eaſter*: who therein ſhewed himſelf a true *Irenæus*: And as he was (r) *peaceable in his name, ſo was he a peacemaker in his Diſpoſition,* (as *Euſebius* ſpeaks of him.) I might tell you of great Saint *Baſil* and *Gregory Nazianzen*, who were (as it were) miraculouſly raiſed up in the Church of God, being then miſerably rent and torn aſunder, with ſtrange Diviſions: (ſ) *Like unto Runnels that is poured into Milk, that makes it curdle, and unites the diſperſed and ſcattered parts together.* And let me add hereunto that Elogium of *Calvin*, (t) *That he had no leſſe tenderneſs, no leſs feeling even of remote Churches, then if he had born them on his own ſhoulders.* And it was a noble Reſolution of his; *Ne decem quidem maria; That it would not grieve him to ſail over ten Seas to ſettle an uniform draught of Religion in the Church of God.* Seeing therefore we are compaſſed about with ſo great *a cloud of Witneſſes*, let us follow the direction and guidance of it; as the people of *Iſrael* did the motion of the *pillar of the cloud* in the Wilderneſs; and walk in the light of their Example. Learn we from ſo many goodly patterns and preſidents, not to make the like uſe of diſſenſions and diſtractions in Religion, that the ſuperſticious Phariſees did of their Apparrel: πλατύνουσι τὰ φυλακτήρια; *who made broad their Phylacteries, and enlarged the borders of their garments*, *Matth.* 23.5. But let us rather ſhorten and leſſen them, let us bring them into as ſtraight and a narrow compaſs as may be, and as much as lies in us, utterly cut them off, by an unfeigned and zealous endeavour after peace and unity.

(r) Ἰρηναῖος τοῦτο μὲν ὄνομα ἔσχε τῇ εἰρήνῃ συμβολικόν, ἐνίκα δὲ τῷ ὄντι τὸ ὄνομα τῇ ἐπιεικείᾳ τοῦ τρόπου. *Euſeb. lib. 5. c. 23. pag. 70.*

(ſ) *Nazianz. vita, pag. 13.*

(t) *Non aliter in Eccleſiam quamvis remotas affectus, quam ſi illas humeris geſtaret. Beza, in vita Calvin.*

2. In paſſing judgement & cenſures upon others.

Secondly, Charity muſt interpoſe in paſſing judgement and cenſures upon others. This muſt not be a precipitate, a headlong, a raſh and unjuſt judgement. *Judge not after the appearance, but judge righteous judgment*, John 7. 24. where appearance and righteous are contra-diſtinguiſhed to each other. And then may men be ſaid *to judge according to appearance* (as the word is) *when they judge after the ſight of the eyes, which*

which Christ himself did not, Isa. 11. 3. Looking onely upon the face and outside, as *Samuel* did upon *Eliab* countenance and the height of his stature, without prying and piercing into the hidden cause, and the inward truth of the matter. And herein we must observe a difference in the judgement of things and persons; as is well noted by *Aquinas*, the honour of the Schools; (u) In the judgement of things we must be exact and accurate, and cut a hair if it were possible, by interpreting them as they are in themselves, without any addition, or substraction: But in the judgement of persons, there is a greater latitude and liberty allowed, in rendring them to the better, by commenting upon the Text with a fair glose, and setting it off, with a favourable Interpretation. *That man who makes another worse then he is, makes himself worse then he.* And in matters of Fact, of an evil colour or consequence, it is a point of charity to apprehend or suppose them not done as the first: For *charity, as it believeth all things, so it hopeth all things*, 1 Cor. 13. 7. and evermore presumes the best, where there is not pregnant and proving Evidence to the contrary, and favours the suspected or accused party, in cases of an ambignous or doubtful nature, that they are done out of weakness not wilfulness, a common passion of humane frailty, not any deliberate resolution or propensed malice; and not so much out of any propending affection and inclination to the sin in their own persons, as the importunate sollicitation and instigation of others, and a prevailing power of a sudden and strong Temptation. And howsoever we may spend our judgement upon wicked and ungodly men according to their present state and condition, and deal plainly and roundly with them in an Apostolical manner; *Rom.* 8. 13. *If ye live after the flesh, ye shall die.* If ye live and die in your sins, ye must needs die for your sins; yet we must not definitively pronounce any peremptory and damnatory sentence touching their final and last estate. *For who art thou that judgest another mans servant? to his own Master he stan-*

(u) *In rerum judicio debet aliquis niti ad hoc ut interpretetur unumquodq; secundum quod est. In judicio autē personarum, ut interpretetur in melius. Aquin. 2da. 2da. quest. 60. Artic. 4.*

deth or falleth, Rom. 14. 4. This is an *Abortive kind of judgement, that comes before the time*; and is juſtly diſſwaded by the Apoſtle, 1 Cor. 4 5. *Therefore judge nothing before the time, till the Lord come.* And for men *who were never empannell'd by God as his Jury, to come in as a Queſt of Life and Death, and to give in a Verdict of Reprobates and Caſtawaies:* (x) *Summum futuri judicii præjudicium eſt.* A ſtrange kind of Prolepſis and no leſſe uncharitable then preſumptuous preoccupation of the latter Judgement.

(x) *Tertullia. Apolog. cap. 39. de Excommun.*

3. In the exerciſe or forbearance of our Chriſtian Liberty.

Thirdly, Our Charity muſt expreſs it ſelf, in the exercise or forbearance of our Chriſtian liberty. It is Saint *Paul's* advice, 1 Cor. 8. 9. *Take heed leſt by any means this liberty of yours become a ſtumbling block to them that are weak.* All manner of offence and ſcandal, that is given though not taken, be it in things morally evil, or an indifferent and middle rank, is either in the nature of the thing, or the intention of the Doer, a ſpiritual ſtumbling block laid in the way of ignorant or doubting Chriſtians, that hinders their going forward in the way of holineſs: as the dead Body of *Amaſa*, ſtopt the march of *Joab's* Army. Or elſe it proves an outward occaſion and impulſive cauſe of their fall into ſin: and that either by ſtumbling or ſtaggering their judgements, the ſadding and perplexing their ſpirits, the intangling and puzling their conſciences with doubts and ſcruples, and the utter-ruine and overthrow of the whole man. This the Apoſtle exemplifies by inſtancing in meats and drinks, which are both clean in themſelves, and in the judgement of thoſe that are ſufficiently inſtructed and informed touching the nature and uſe of them; but prove unclean unto thoſe that through ignorance or errour miſapprehend them to be ſuch; and yet partake of them, being encouraged and emboldened by their examples, who out of ſupercilious ſcorn, or the raſhneſs of indiſcretion at the beſt, adventure on them in their ſight and preſence, to the open violation of Chriſtian charity. That is Saint *Paul's* reſolution in the caſe, *Rom.* 14. 15. *But if thy*

thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

For Actions of this nature in the use of things indifferent, must be ordered and measured by a double Rule. Two Rules in the use of our Christian liberty.

1. Τὸ δίκαιον. { 1. *Duty.* { 1. *Lawfullness.* { 1. *Necessity.*
2. Τὸ πρέπον. { 2. *Decorum.* { 2. *Expediency.* { 2. *And edification.*

And there must be regard had not only to the strength of our own knowledge, and the stedfastnesse of our perswasion, but a tender respect shewn to the infirmity and weaknesse of others. An arrogant knowledge may swell our spirits and make us carry our heads on high; but it is an humble charity, that must cause us to submit and stoop to the necessities and advantages of our Brethren. This is the excellency of Charity above that of Knowledge in the different effect of it, 1 *Cor.* 8. 1. *Knowledge puffeth up, but charity edifieth.*

4.
In all our affairs and businesse.

Fourthly, Charity must act and operate in all our affairs and business, in the whole series and course of our civil conversations. Many are the works of charity in order to our converse and commerce with men; And should I treat of them at large and in particular, yet might you justly affirm even after the enumeration and rehearsal, what the *Queen of* Sheba *sometimes spake touching the report of* Solomon's *wisedom*; *the half was not told us.* I shall therefore bind up an handful of gleanings, or rather some few Ears out of a large and wide Field; And reduce these works of charity, to four Heads. Four works of charity, in the course of our civil conversation.

1. The concealing and hiding the natural infirmities, or moral and sinful imperfections of others.

2. A Christian συγκατάβασις, and meek-spirited condescension to those that are beneath us, for the avoiding of superfluous quarrels and contentions, and for the procuring and promoting of peace and unity.

3. A liberal communicating and distributing with a free heart and open hand to the necessities of our brethren.

4. The

4. The exerciſe of benevolence and beneficence, to ſuch as are moſt alienated and eſtranged from us; the perſons of profeſſed enemies.

1. The first work of charity, is the concealing and hiding the natural infirmities, or moral and ſinful imperfections of others: this is the proper and immediate effect of it, and is laid down by St. *Peter* as the Baſis and ground-work of his exhortation, 1 *Pet.* 4.8. πρὸ πάντων, *Above all things have fervent Charity among your ſelves: for charity ſhall cover a multitude of ſins*; not that charity covers our ſins in the ſight of God, or hides them from the all-ſeeing Eye of his Vindictive and Avenging juſtice, which nothing elſe can do, but the glorious Robe of Chriſts unſpotted and perfect righteouſneſs imputed unto us, for the remiſſion and covering of ſin, which are both one in *Davids* account; *Pſal.* 32. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered:* but as for our righteouſneſs, and charity which is a part of it, *Pallium breve eſt*, 'tis *a very ſhort cloak, and mantle*, that will not reach down to the Ankles, and palliate the ſpiritual nakedneſs of the ſoule; and yet nevertheleſs charitie covers the ſins of others by not divulging and ſpreading them abroad; not lending an open and liſtning ear to reports and rumors, that are diſperſed and ſcattered by others; by denying, defending, juſtifiing, excuſing, extenuating, qualifying what ſoever is capable of a candid and a courteous conſtruction, & ſo far as it is compatible and conſiſtent with the rule of charity. Like unto *Shem and Japhet, that took a garment and laid it upon their ſhoulders, and went backward and covered the nakedneſſe of their Father, Gen.* 9.23. or as the *Emperour Conſtantine*, who in caſe of detecting the miſcarriage of an Eccleſiaſtical perſon, full ſore againſt his will, he would (y) καὶ ἐπιθεὶς τὴν πορφύραν, *ſaith the Hiſtorian, and taking the royal Robe from his own back, caſt it upon his fault and folly.* Such a cloak is that of charity, a wide and ſide cloak, and (as St. *Peter* ſpeaks of it) covers a multitude of ſins: there cannot be a more demonſtrative

1. The first work of charity; The concealing of natural or moral imperfection of others.

(y) *Sepaludamento obtegimus ſcelcratum facinus, ne forte cui cernentium illud viſum noceret. Theodoritus Hiſt. lib.* 1. *cap.* 11.

ſtrative argument and evidence of our love then this, and if we will credit the wiſe man *Solomon*, *he who covereth tranſgreſſion, ſeeketh love*, Prov. 17. 9.

2. The ſecond work of charity is a Chriſtian *condeſcenſion* and meek ſpirited condeſcenſion to thoſe that are every way beneath us, for the better avoiding of unneceſſary quarrels and contentions, and for the procuring and preſerving of Peace and Amity: a notable example whereof we have in the *Patriarch Abraham*, who though he was Uncle to *Lot*, and every way his ſuperiour in age and dignity; yet doth he leave it to his liberty, for the ſetling his abode, and for the choice of his habitation: *Is not the whole land before thee? ſeparate thy ſelf I pray thee from me: If thou wilt take the left hand, I will go to the right: or if thou depart to the right hand, then will I go to the left*, Gen. 13. 9. And that which moved him to yield ſo far, and ſtoop ſo low; was a ſollicitous care to prevent, and cut off all occaſion of ſtrife, that ſounded ill in the ears of the *Cananite and Perezzite*, that then dwelt in the land. *And Abraham ſaid to Lot; let there be no ſtrife betwixt me and thee, and betwixt my Herdmen, and thy Herdmen; for we are brethren*, v. 8. *thus doth Abraham conjure his Nephew Lot with a charm of love and charity.* And the Apoſtle St *Paul* ſeverely reproves and taxeth this ſpirit of debate and diviſion, in *the many headed Corinthians*, 1 *Cor.* 6. 7. *Now there is utterly a fault among you, becauſe ye go to law one with another; why do ye not ſuffer wrong? why do ye not rather ſuffer your ſelves to be defrauded?* this was the [illegible] the ſpiritual impotency and infirmity of their diſpoſitions, that they did not voluntarily relinquiſh, and in ſome meaſure recede from their own right, thereby to piece and ſtitch up differences out of a zealous deſire and endeavour after brotherly love and concord. This was very remarkable and ſignal in *Gregory Nazianzen*; who when the *Council of Conſtantinople* was ſplit in two about the choice of a Biſhop; he took his leave both of the Council and of his Biſhoprick with this farewel ſpeech,

2. The ſecond work of charity. A meek ſpirited condeſcenſion to thoſe that are below us.

(z) *If*

(z) Εἰ δ' τι ὑμῖν ἐγὼ τῆς διαφορᾶς αἴτιος, ἐκ ἐιμὶ σωσάτω με Ἰωνᾶς τῆ θαλάττη· βάλατέ με εἰς τὴν θάλασσαν καὶ παύσεται ὁ κλύδων ἐφ' ὑμᾶς ὁ μέγας. *Gregor. Naz. vita.*

(z) *If I be the cauſe of this diſſenſion, I am not better then the Prophet Jonas: caſt me forth into the ſea, ſo ſhall the ſea be calm unto you; onely remember that of Zacharie,* love the truth and peace.

3. The third work of charity is a liberal communicating, and diſtributing with a free heart, and an open hand, to the neceſſities of our brethren, *who ſee hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him,* 1 *Ioh.* 3. 17. and then do men ſhut their bowels of compaſſion, when they ſhut their hands, and are cloſe fiſted; *and in ſo doing how dwelleth the love of God in them?* and the Apoſtles interrogation hath in it the force of a vehement negation; that there is no love at all.

3. The third Work of Charity. A free diſtributing to the neceſſity of our Brethren.

It is a groſſe yet common error of the Papiſts, to confound good works in the general, with works of charity and liberality: as if the part, and the whole, were all one, and there were no other works beſides: and yet almeſ-deeds are good works; good in their kind and nature, *Good and profitable unto men, Titus,* 3. 8. And much more profitable unto our ſelves: for howſoever works of charity, are not either efficient or meritorius cauſes, entitling or intereſſing us in the Kingdome of Heaven; which deſcends upon us as an inheritance provided by our Father from all Eternity, and purchaſed in the fulneſs of time by the blood of Chriſt: Yet are they a neceſſary condition, and an effectual means of our entrance, and actual poſſeſſion of that Kingdome; the rule, and meaſure of Chriſts award in pronouncing and paſſing that definitive ſentence, at the great and general judgment of the latter day, *Mat.* 25. 34, 35, 36. *Come ye bleſſed children of my Father, receive the Kingdom prepared for you from the beginning of the world. For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked and ye cloathed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.* Thus will

Chriſt

Christ entertain and welcome men into his Kingdom at the day of his appearance. And that is the reason of Saint *Paul*'s charge to *Timothy*, *Why those that are rich in this world, should be rich in good works; Ready to distribute, willing to communicate: Laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life*, 1 Tim. 6. 17, 18, 19.

4. The Fourth work of charity is the exercise of benevolence and beneficence, to such as are most alienated and estranged from us, the person of professed Enemies. And that whether enemies in Opinion, Affection, Action; we must according to *our Saviours counsel*, *Love*, *Bless*, *Pray*, *Do good to them*, and by all means possible intend and further their temporal, and much more their eternal welfare. This is the Genius of the Gospel; the discriminating character of Christianity, from all other professions and all Religions. (*a*) For men to love their Friends is common to all: but to love their Enemies is proper and peculiar to Christians. And herein must we express & evidence our charity to enemies, by an unfained earnest desire of their conversion to the unity of faith and love. If that a member be dissected and cut off from the society of (*b*) the Body, we forthwith carefully closs and bind it up, and use the best means of art and skill to incorporate it with the (*c*) fellows, It is St. *Chrysostom*'s comparison. Even so should all our attempts & endeavours aim and level at this main project and design, to reunite and combine our most enraged and implacable Enemies in the bond of Christian communion and Brotherly fellowship, from which they are severed and divided for want of Charity.

4. The Fourth work of Charity. The doing good to our Enemies.

(*a*) *Amicos diligere est omnium, inimicos autem solorum Christianorum. Tertul. ad Scapulam, cap.* 1.

(*b*) τὸ μέλος ἐὰν διαστῇ ἀπὸ τοῦ σώματος, ἀλλ' οὐκ ἀπέστη παντάπασιν· ἐὰν γὰρ θέλῃ πάλιν ἑαυτῷ ἑνῶσαι τὴν ἰσχὺν ἔχει πρὸς φιλίαν. *Chrysost.* ὁ Ἁγ. πατ.

1. And is St. *Paul*'s Aphorism sound Divinity? *Let all your things be done with charity*? That which we may from hence observe in the first place, is matter of grief and sorrow. Private grief and publick sorrow; A copious Theme and subject, large enough to make up a full volume of the same Argument with *the Roll of Ezechiel's*

The Application, in a threefold Consectary & Inference.

1. The First affording matter of Grief and Sorrow.

prophecy that was written within and without, with lamentation, and mourning, and woe. And just cause there is now if ever, for every man in his own person, to renew and take up that melting desire of the pathetical Prophet; Jer. 2. 1. *O that my head were waters, and mine eyes a fountain of tears, that I may weep day and night, for the want of this grace and charity.* Oh *Charity*, the map and mirrour of Excellency, the glory of graces, the bond of peace, the bond of perfectness, the desire and delight of Angels, the lively image and portraicture of God himself? which is everywhere stiled, *The peace of God, and the God of peace*; (c) ἧς θεὸν, τὸν θεὸν, καὶ ἀνὴρ θεὸν, saith *Nazianzen. Which is of God, and is God. For God is love*, 1 John 4. 8. Not only causally in us, but formally in himself, though not as an Affection, but as his Nature. Oh thou highly beloved and lovely Love, the fairest among vertues, *Beautiful as Tirzah, comely as Hierusalem*? What is become of thee? where dost thou abide and dwell? Hast thou quite left this habitable world, and art ascended and gone up to Heaven? there to enjoy the sight of Gods blessed Face, and to repose and rest thy self in his Bosom from whence thou first came? (d) Ἐρήνη φίλη τοῦ ποτε ἀπόλιπος ἡμᾶς, καὶ ποτε ἐπανήξεις ἡμῖν. *It is the passionate complaint of Gregory Nazianzen.*

(c) *Nazianz. Orat.* 14. *pag.* 214.

(d) *Nazianz: Orat.* 14. *pag.* 214.

O dear and precious peace? a Grace that is generally commended and cried up by all, but observed and practised by a very few; Where hast thou forsaken us for so long time? And when, oh when wilt thou return unto us? oh Christian Religion the clear fountain of peace and union, How do thy distractions turn thee into a puddle of quarrels and contentions? *How are thy wells become* Esek *and* Sitnah; *thy waters* Massah *and* Meribah; *that were once another* Siloe *flowing in a still and gentle current. Thy sacred Scripture is made* μηλῶν ἔφοδος: *Thy Blessed Sacrament* κεκτὴρ δικῶν. *The cup of Blessing, a cup of controversie. The means of our spiritual communion, an occasion of disunion and separation. The Lord's Supper purposely ordained by our Blessed Sa-*

vi our

viour to conjoin our affections, hath disjoined our judgements: and is to be feared lest our long quarrels, about the manner of Christ's Presence, cause the matter of his Absence, for the want of our charity to receive him. It is our Saviours prophecy and prediction of the last times, Matth. 24. 12. *And because iniquity shall abound, the love of many shall wax cold: That malice shall turn and charity frieze every day more and more.* The decay of natural heat in the Body is an inseparable concomitant and companion of old age: and the want of Christian charity, the spiritual heat of the Soul, is an infallible mark and token of the last and worst Age of the World. Herein resembling that of *David*, who was grown old and cold; *And they covered him with cloaths, but he gat no heat*, 1 Kings 1. 1. And *what is that a bundance of iniquity foretold by Christ?* whereunto may we refer those swarmes of suits and quarrels, excess of strife and contention; those wild distempers, and wide distractions, not only in civil matters, but even in point of Religion? (e) *Where, in a penniworth of strife, there is not half a penniworth of love*, (as *Gerson* complains in his time) Whereunto (I say) may we impute them as the true and proper cause? but that *the love of many, very many is grown cold*: yea, not only cold but dead. And as *Martha* spake concerning *Lazarus*, whom Christ came to recover and raise out of his grave, *John* 11. 21. *Lord if thou hadst been here, my brother had not been dead*; So certainly if the grace of charity had been present, and the *peace of God* ruled in mens hearts, those deformed and mishapen Monsters, of all kind of Sects and Schismes, had not so much infected and infested the Church of God: All which have had their first Rise, growth and continuance from the want of Charity. which hath been utterly lost of later years, in our unkind differences, unbrotherly discord and dissention.

(e) Gerson *de præcept. Decal. cap.* 8.

(f) Ζῆλος ὁ θεοῦ λύσε δεσμὸν ἀθέσμως,
Ἁρμονίαν τ' ἀγάπας, ἣς τάνεμα μοῦνον ἐλοίσθη.

(f) *Nazianz. Carm.*

As *Nazianzen* warbles it out sweetly. That fierce and fiery zeal of some; *a zeal of God but not according to knowledge*, as Saint *Paul* testifies of the Jews, hath not only strained and stretcht, but loosed and crackt all the strings of Love, and utterly marred the melody and harmony of Christian concord, and left us no more of it then the bare Name and Title. And as the Turkish Emperour being some years since prevailed on by our Embassador to hear some of our English Musick, from which, (as from other Liberal Sciences) both he and his Nation, were naturally averse and abhorrent; It is so happened that the Musicians were so long in tuning their Instruments, that the Great Turk distasting their tediousness, went away in discontent before their musick begun: Even so may it probably be presumed, that the difference and dissensions betwixt christian Churches, (being so long in reconciling their Discords) will breed in *Pagans* such a disrelish of our Religion, as that they will not be easily invited to attend and give ear unto it. This is it that renders the Reformed religion, an Object of shame and scorn, that) makes it a common By-word, and a parable of reproach. (g) This is it that exposeth it as matter of offence and scandal to her dearest Friends, & an hissing astonishment and amazement to her deadly Enemies, that a forraign foe cannot wish us a greater mischief, or themselves a greater advantage, then Domestical dissensions. *And every subdivision in cause of the Religion (as the Author of the Councel of* Trent *well observes) is a strong weapon in the hand of an Adversary*: And encouraged the *grand Turk* to let fall that politick, but sad story; (h) *That his fingers would sooner be all one length, then Protestant Princes of one mind.* And as for *Solyman the Great*, one of that rank and number, he proved *a truer Prophet* of the dismembred and disjoined condition of Christendom; then *his false Prophet* Mahomet; (i) *Christianorum occasus intestinis disidiis corroboratur*, The declining and utter downfall of Christians is occasioned and caused by their intestine broils and quarrels; Their dissensions portend their dissolu-

(g) *Vestem persecutores non consciderunt Christiani Ecclesiam dividuet August in Evang. Johan. Tract.* 13.

(h) *Richterus Axiom. Polit. pag.* 855.

(i) λύσις τάσεως ἔκγονον. *Naz. Orat.* 1. *de Pace.* *Scissura domestica turbat Rem populi, tituatque foris, quod dissidet intus. Prudent.*

diſſolution. *This is a Lamentation, and ſhall be for a Lamentation.*

Secondly, If all things muſt be done with charity, this may juſtly reprove and tax ſuch, as notoriouſly violate this Apoſtolical Maxime, and offend againſt Truth and Charity. I ſhall range them into two Files or Ranks.

The profeſſed Papiſt.
The profeſſed Proteſtant.

2. A ſecond conſectary affording matter o juſt reproof. Two ſorts of men reprovable.

The firſt ſort that offend againſt the rule of charity are profeſſed Papiſts, *ſpeaking lies in hypocriſie* (as Saint *Paul* propheſies of them) doctrinal, practical lyes; *Who have taught their tongues to utter falſhood, and may be condemned out of their own mouths, with the evil ſervant in the Parable. For as the Teſtimony of an enemy in point of juſtification, is a ſtrong evidence and preſumption of Truth: So in matter of accuſation an enemies tongue is no ſlander; And ſtrong affirmations are but weak proofs. If it were enough to accuſe one another, who then ſhould be innocent?* Sure I am, that if the Proteſtant party ſhould be tried at the Bar of the Papiſts, *They would be condemned when they are judged*; and found guilty of Hereſie, Blaſphemy, or if there be any thing more criminal, or capital in the nature. Hear them ſpeak in their own language, (*k*) What ſhould I tell you of *Proteſtants, Atheiſme ſet forth by* Poſſevine, and *William Reynolds Calvino Turciſme approved and prefaced by Dean Gifford.* Books ſo entitled and commended to the Chriſtian world under thoſe names: *The Proteſtants have no Faith, no Religion, no Chriſt*; They are the words of our Countryman *Wright* in his Articles. Let *Preſton* and *Coſter* and *Campian* bring up the rear, and charge through and through far more furiouſly and deſperately then the former: *Their Religion is errour, themſelves Heretiks, their end deſtruction: one Heaven cannot hold them and us hereafter, nor one Church now. That if we be not damned, they will be damned for us.* This is the charity of the Papiſts. And it would be no breach of charity to apply *Jacobs* imprecation againſt *Simeon* and *Levi, Brethren in evil,* Gen. 49. 7. *Curſed be their anger for*

1. The profeſſed papiſt.

(*k*) *Proteſtantes articulum omnino nullum tenent ſymboli Apoſtolici. Andr. Iurgervicius, lib. Tet. Evang. quinti profeſſores. Calvini Pſeudo-Evangelium, Alcorano eſſe in nullo melius, in multis tetrius & flagitioſius. Decan. Gifford, Præf. in lib. D. Reynoldi Wrights Articles. Artic.*

for it was fierce, and their wrath for it was cruel. And I will pray yet against their wickedness.

2. Professing Protestants.

A second sort that offend against the rule of Charity are professing Protestants, and those of both sides and parties, the *Lutheran* and the *Calvinist*; but especially the *Lutheran*. And albeit they are distinguished into *Rigidi & molles Lutherani*, *Rigid and gentle Lutherans*; yet for the generality and greater part, *they are Esaus, and Edoms, red and hairy all over like a garment, and are as rough and rugged in their dispositions, as he was hairy in his body.* Such is the bitterness of spirit, and acrimony and sharpness of stile, that *possesses* and *transports* some of them: that *Isaiahs* Prophesie seems to be verified and fulfilled in a spiritual sense, Isa. 9. 20, 21, 22. *No man shall spare his brother; they shall eat every man the flesh of his own arm. Manasseh, Ephraim; and Ephraim Manasseh.* The Lutheran against the Calvinist, and the Calvinist against the Lutheran; and that with such animosities and heats of Passion, that they (*l*) pray against the brotherhood of the Calvinists. And if *Adam Contzen* the Jesuite may be believed, and an enemy deposes as a legal witness.) (*m*) *Whosoever will spare so much time, as to peruse and turn over the Polemical Writings of Lutherans against Calvinists, or Calvinists against Lutherans; he will not conceive them as the invectives of men, but the rage and roarings of Devils.* This is the charity of professing Protestants.

(*l*) *A Calviniana fraternitate libera nos Domine. Lutheranus quidam apud Prolæum. Fasc. cap. 1. q. 7.*

(*m*) *Si quisquam Lutheranorum libros erifticos contra Calvinianos, vel illorum contra Lutheranos legere velit; non hominum in homines invectivas esse, sed Dæmonum contra Dæmonas furores & rugitus sibi persuadebit. Adam. Contz. Polit. lib. 2. cap. 19. sect. 6.*

Nor can we of this Church and Nation be acquitted and discharged from being guilty of breach of charity; And there are so many faulty in this kind, that I may say of them as *Leah* at the birth of *Gad*, *A Troop or company cometh*: Lo a multitude of all sorts and kinds. I shall instance onely in these two.

Two sorts of professing protestants.

1. *The hot-headed Pastor.*
2. *The giddy-headed People.*

The

The first sort who are guilty of the breach of charity, is the hot-headed Pastor, who neglecting the well tempered gravity, and (n) *meek spirited moderation*, that so well becomes the Ministers of Christ in the dispensation of the Gospel, are every way more indulgent to their natural passion of sudden anger, the boyling of hot blood about the heart, then affected with true zeal; *they rather scald then warm mens consciences: and in stead of a cutting reproof of mens corruptions, they fall foul upon ther persons*

1. The hot-headed Pastor.

(n) *Mediis consiliis vel Author, vel Approbator semper Bucerus. Calvin. Epist. Bucero. pag. 81.*

These men instruct the people, as *Gideon taught the men of Succoth, with thorns and briars*, Judg. 8. 16. by pricking and scratching, by rending and tearing, and by drawing blood of the Hearers. The Pulpit, while they are in it, is nothing but *thunder and lightning, all in a burning flame, like mount Sinai, when the Law was given upon it*; Or rather like mount *Ætna*, that breaths forth Fire and Brimstone, to the astonishment and annoyance of such as are afar off, and the utter endangering, and swallowing up of those that draw neer. All their Sermons are sharp Satyrs, fierce Philippicks, violent Declamations, and are seemingly used to evacuate and empty spleen, to vent and void choler, in that they abound and run over with Gall and bitterness, reproachful and reviling speechs. The *old Donatists* are long since dead; yet do they seem to live in this generation. And what *Optatus* in his time affirmed of the one, may fitly be applied to the other: (o) *There is none of you, but inserts and interlaces, the personal disgrace of others with your own works and writings: you begin the reading of the word of God, and expound it in our wrongs and injuries; you take a Text out of the Gospel, and comment upon it with rayling; you infil hatred into the minds of your Hearers; you perswade Hatred, yea you perswade by your teaching.* Such were the uncharitable usages of the old *Donatists*; and one egge is not more like another, then our actions resembles theirs.

(o) *Nullus vestrum est qui non convitia nostra suis trastatibus misceat. Lectiones Dominicas incipitis, & Tractatus vestros ad nostras injurias explicatis; profertis Evangelium facitis absenti Fratri convitium: Auditorum animas infigitis odia, inimicitias suadendo, docendo suadetis. Opt. cont. Parm. l. 4.*

The

2. The giddy-headed people.

2. The second sort that are guilty of the breach of charity, are the giddy-headed people; *unstable as water, as Jacob said of his first born Reuben, Gen.49.4.* And they have this property of water, that they are very hardly contained within their own terms; but most easily within the bounds of another substance: who schismatically divide & cut off themselves from the unity of the Church, and gather separate Churches apart by themselves, and *so set up Church against Church, and Altar against Altar, with the old Donatists.* An evil as antient as the Apostolick times, and timously forewarned and forbidden by St. *Paul, Heb.*10.24,25. *Not forsaking the assembling of our selves together*: and then may men be said to forsake the assembling themselves together, when they withdraw and separate from Christian communion, and fellowship in doctrine; *breaking of bread, and prayers, Act.*2.42. which are so many essential parts of it, and wherein as to the publick exercise, it consists and stands; *as the manner of some is*, an unmannerly manner, and that taken up in St. *Pauls* daies. *And let us consider one another to provoke unto love and to good works*: as it is in the foregoing verse, whereupon this is inferred: so that to be friends and favorers of a separation, is by the Apostles argument, to be enemies to love, and to good works: and then are our works good when they are well done; and they cannot be well done in schisms and faction, to gratifie and please a party, to support and uphold a private interest. And would we have our works well pleasing and acceptable unto God; (p) *Ponenda sunt ova in nido Ecclesiæ*, (as *Austin* well advises) *We must lay our Eggs in the nest of the Church*; thereby to preserve the natural heat and warmth of the Eggs, and to hatch and bring forth the Birds. And for this very cause *the Chickens of the Heathen (that is their vertues) were troden under foot, in that they were not hatched in the nest of the Church*, (*saith the same Author*:) and so will our works be abhorred and abandoned, yea utterly refused and rejected at the hands of God, if not

(p) *August in Psal.*83.
(q) *Vade prius reconciliare fratri tuo, & tunc veniens offer donum tuum Mat.*5. 24. *Plus deus diligit concordiam nostram quam sua munera.* Author Oper. imperf. in Math.

if not seasoned with peace and unity, and done in love and charity.

3. Let me bespeak you all in St. *Pauls* words, *Heb.*13. 22. *I beseech you brethren, suffer the words of exhortation, & think not ye suffer when ye hear it:* the same *Apostle* hath provided it and brought it to my hand, 1 *Cor.*4.1. διώκετε τὴν ἀγάπην, *follow after charity.* Not as St. *Peter* followed Christ into the high Priests hall, ἀπὸ μακρόθεν *a far off:* but pursue and persecute it, as the word διώκω implies, let us seek it in case we want it, and if it runs from us, let us run after it with a vehement and earnest violence: and let us herein assure and settle our belief, that we are as fully and firmly obliged in point of conscience; to preserve *unum ac verum, Pacem ac Fidem, Unity as Verity, and Peace as well as Truth;* as being twin vertues a lovely pair and couple, and both joyntly and equally commended to our Christian care & study, *Zach.*8.19. *love the truth and peace.* And there will be little difference at the day of reckoning, whether we have wounded Christ our Head with Heretical opinions, or rent and torn in pieces, the Church which is his Body with schismatical distractions; that body which Christ esteemed most dear and precious, who exposed and offered his natural body unto death, to ransome and redeem his mystical. I say and protest (saith an Antient) that no man may plead ignorance, (r) *Ecclesiam scindere non minus peccatum est quam in hæresin incidere: Schism in the Church is as great a sin, as Heresie:* all impiety is the heresie of life, and want of charity is impiety in a high degree, and so must needs be a great heresie; and if we would *follow after charity,* we must follow St. *Pauls* advice and counsel elsewhere, *Phil.*2.3,4. *Let nothing be done through strife or vainglory, but in lowliness of mind, let each esteem other better then themselves. Look not every man on his own things, but every man also on the things of others.* And therein the *Apostle* dissuades them from several sins, close couched and laid together in sundry rules or precepts, which are so many *Make-bates and Peace-breakers* among men, and

(r) *Chrisost. ad Ephes. Homil.* 11.

and they are three in number.

Three make-bates, and Peace-breakers among men.

1. Perverse, and peevish strife.
2. Supercilious, and scornful pride.
3. Sordid, and self-ended covetousness.

The First Peace-breaker, Perverse and peevish strife.

1. The first Make-bate, and Peace-breaker, is *perverse and peevish strife*; as will easily appear by comparing the rule of the Text, with that of the Glass and Comment. For if *all our things must be done with charity, then let nothing be done through strife and vain-glory*: there must be no fishing in troubled waters, no living in the scorching flames of broyls and contention; after the manner of the Salamander: a duty that concerns all men in the general, but in a more especial manner, the Ministers of the Gospel who should be peaceable in their private temper and disposition, and *Peace-makers* in their place and office. There is no greater misery or mischief that can befal a Nation, then a *Factious or seditious Clergy*: *who are the Bellows to blow the coales of discord and division; The silver Trumpets to sound the Alarum of War; and the common Bounteous and Incendiaries of States and Kingdomes.* So that in this respect, we have great cause to make use of *Luthers Litany* (s) *from a vain-glorious Doctor, a contentious Pastor, and unprofitable questions, good Lord deliver us.*

(s) *A Doctore gloriosо, pastore contentioso, & inutilibus quæstionibus liberet Ecclesiam suam Dominus. vita Parei pag. antepenul.*

2. The second peace-breaker supercilious and scornful pride.

2. The second Make-bate, and Peace-breaker in the world *is supercilious and scornful pride*; which so far disables men from *esteeming others better then themselves*, that *Diotrephes like they do love to have the preheminence*, and to surpasse and excel others: what will not pride of spirit attempt and aspire unto? what carboyles and combustions will it not foment and kindle? if we inquire after the Original cause of *Reubens heats*, *Deborah the Prophetess will resolve us in her Divine Canticle*, *Judg.* 5. 15. 16. *The Divisions of Reuben were great thoughts of heart.* And would we discover & find out the common parent of emulation, and discord; the *wise man* indigitates, and points it out unto us, *Prov.* 13. 10. *Only by pride commeth contention*; this is it that breeds it and brings it up.

3. The

3. The third and laſt Make-bate, and Peace-breaker, *is Sordid and ſelf ended covetouſneſſe*; whereby men do σκοπὸν τὰ ἴδια τιθῶ, *intend and minde their own things*, as the *mark or white, whereat they aim and level, and faſten all their arrows.* For all differences and debates ariſe from an unequal diſtribution of (t) *mine and thine*; it is diviſion of eſtates, that makes diviſion of affections, ſelf is the main ſtickler in every controverſie, which renders men reſolute and pertinacious in defence of property, and poſſeſſion; and that oft-times with a general diſreſpect and groſſe neglect of common ſafety: *Not caring what becoms of the Ship of Church or State, whether it float or ſink, ſo they may ſave themſelves in the Cockboat of their private fortunes; and oft-time with that ſilly Swain or poor Peſant they ſet the whole houſe on fire, to roaſt their own Egg.*

3. The third Peace-breaker ſordid and ſelf-ended covetouſneſs.

(t) *Frivola illa verba, Meum & Tuum quæ tot bella mundo invexerunt, erant ex ſancta illa Eccleſia exterminata, inhabitaturque non aliter terra quam ab Angelis cælum. Chriſt. de Eccl. Ariſt. Homilia oportet Hæreſes eſſe.*

Theſe are the ſeveral Make-bates, and Peace-breakers, that we muſt take heed and beware of, as profeſſed enemies unto charity. And give me leave to reinforce the duty, and to conjure you as St. *Paul* doth his *Philippians* by whatſoever is divine or ſacred, *Phil.* 2.1,2. *If therefore there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any Bowels and mercies, fulfil yee my joy, that ye be like minded, having the ſame love, being of one accord, of one mind.*

The Concluſion.

I began with a Text out of the firſt Epiſtle, and ſhall make an end with another out of the ſecond to the *Cor.* 13.11. and take the ſame leave of you that St. *Paul.* doth of them.

Finally, *Brethren farewel, be perfect, be of good Comfort, be of one mind: Live in peace, and the God of Love and Peace ſhall be with you.* Amen.

FINIS.